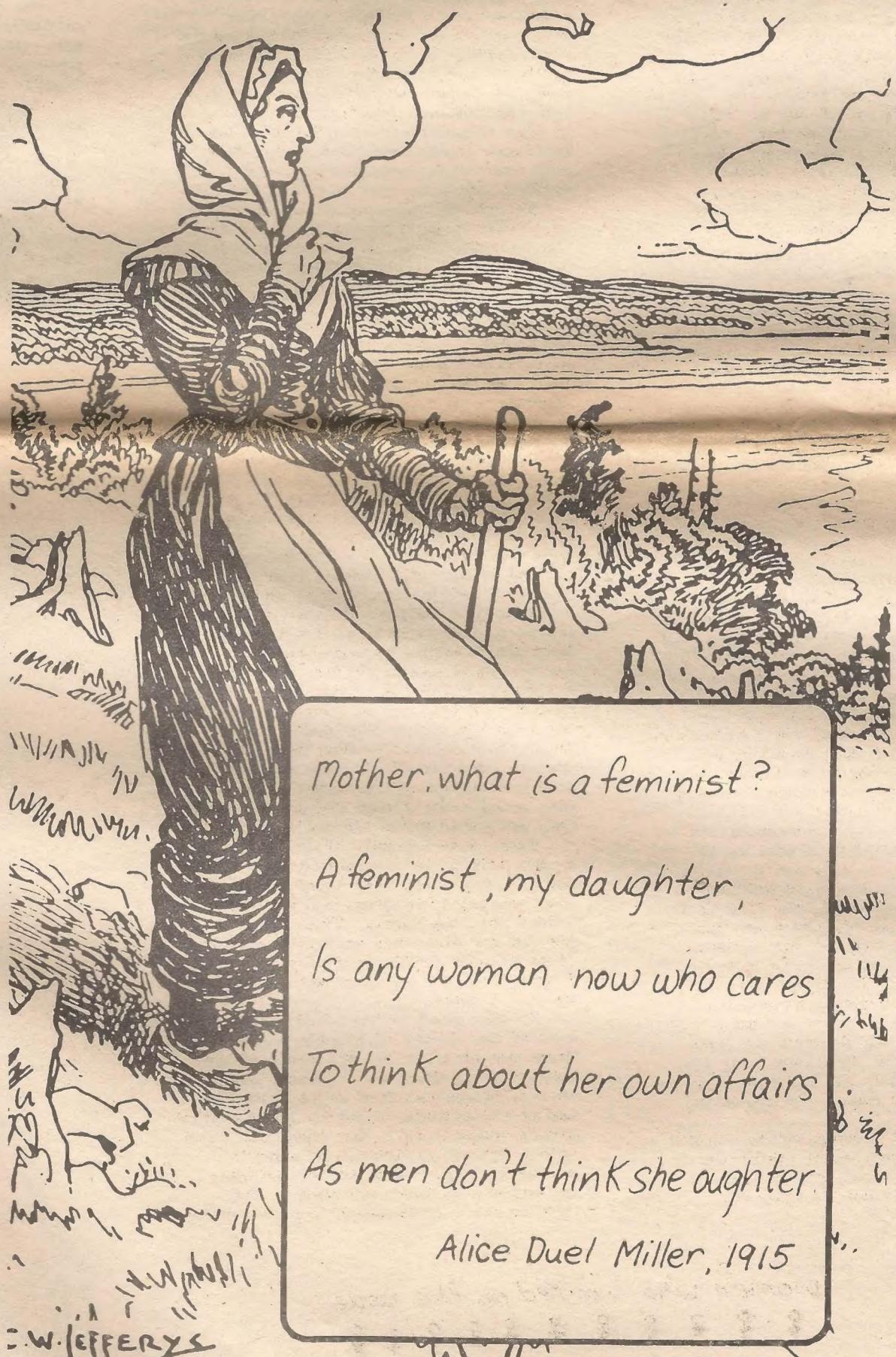


20 FED-UP NEWSLETTER special: women's edition

FALL / 73





why this is a women's issue ...

This edition of the newsletter is a special one in that it is produced entirely by women: written, typed laid-out and organized by women. Of course, in the past there have been women who worked to produce the newspaper. In fact, it was started by a woman, Liz Kenney, who produced the first paper entirely by herself and worked in on following issues. And on all other issues women have worked with men. So why then do we need a women's only issue ... why a feminist issue?

Here on the newsletter we've been trying not just to put out a paper, but to work out our politics and to have that reflected in the paper. We believe that the paper should have political content, just as the food co-op movement should have a political basis. We think it's not enough, though it is important, to have good healthy food and low prices. We refuse to buy food from corporations like Kraft, from countries like Portugal. We support local producers or countries like the People's Republic of China.

In fighting against corporate control of our lives and institutions that oppress us, women have discovered one institution that seems to exist everywhere - the institution of male supremacy. A large women's movement has grown internationally over the past few years in response to this.

Specifically, here on the newsletter, our politics include our sexual politics; that is, we want to work together in ways that are not insulting or degrading to women; and to send out non-sexist material in the paper. There have been problems with both these goals. In the last newsletter (the June issue) a lot of last-minute layout changes had to be made. The layout had been done separately by some men, and when it came back, ready for printing, to the rest of the people working on the paper, they realized that some cartoons would be upsetting generally to co-op members, and particularly to women, and that in all of the graphics there was not one picture of a woman. (We are half the population, after all.) Not too much could be done at that point, but the worst cartoon was changed, some things were taken out, and some new graphics were put in. Rather than change, the people responsible for the original layout stopped working on the paper.

There not being hordes of working, non-sexist workers around, the last issue of the newsletter in September was just the catalogue, and was put out by two people, one woman and one man. Both people were aware of, and trying to change, the usual dynamics of working relationships between women and men, which is that the men dominate and take control and make the decisions, the women carry them out. Still, that was the situation that arose. As the woman involved said:

"We took equal responsibility and did equal work. However, equal credit was not given. In conversations remarks were made about him having taken full

responsibility for the newspaper. This may suggest that equality between the sexes regarding work means that a woman does equal work for half the credit. To get equal credit is to do twice the work. As well, a situation existed where he would tell me the next stage of work to be done only as we finished the one previous. This meant in fact I was not taking equal initiative because I never knew what had to happen next. This resulted in a situation very much like my working for a male boss. Characteristically, I did as much work as him, but with minimum instruction and insufficient understanding. The work might have been carried out with equal initiative and participation at, if you like, an administrative and executive level; rather than him dispensing instructions which we both carried out. What is significant in this situation is the inherent sexist attitudes in the co-op movement. Women work; men think, and instruct, and project, and take credit."

Because of these and other incidents, we decided that to deal with the situations as they arise is not enough. We wanted to take responsibility ourselves and avoid the energy-draining struggles. To have autonomy will not only right our situation and give us a good feeling about working in the co-op movement, but hope fully provide other women with the same. We want to do work that women can identify with - and we find it kind of hard to identify with letters to Fed-Up that are addressed to "Dear Sir".

We feel it is time women stopped being the invisible people in the co-op movement. This is often literally the case. At the Fed-Up warehouse men will come in, and if they see one man working there, will talk only to him and look through or past the women or else they will only recognize them as "chicks" (a chick is a baby bird, cute, soft, weak, helpless, and DUMB or as somebody's "old lady". (This to women packing around 100 lb. sacks of flour, ordering the food for all the co-ops, doing research on better food sources, doing the book-keeping so that Fed-Up can function, etc., etc.) Some men, of course, are aware of all this and provide positive support to the women. But even they usually don't make any protest when they see other men's insensitivity.

There were a couple of articles done by men felt to be necessary to come out soon, so they have been typed and laid-out separately by them, and will be folded into the paper. Women so often do the typing while men write the articles. It feels good (well, aside from sore fingers) to work so that women's voices can be heard.

In this paper we've tried to show some of the facets of women's lives. There are articles on all kinds of work women do - in food co-ops, women's bookstores, housework, food preparation, on health collectives, fighting in liberation armies, organizing... but these are still only a limited reflection of women's activities. Also most of the articles are written by Vancouver women. One, "The Politics of Housework", is a reprint

from the book Sisterhood is powerful by Robin Morgan, written in 1970.

We have hardly received anything the newsletter in the last few months. We know you're out there - please write and send us your thoughts and ideas. newsletter, if we want it to, can be a forum for women all over the province way of exchanging news, ideas, plans, whatever. Write and tell us what it's like to be a woman in a food co-op i Mission, in Victoria, on the Queen Cl lottes, wherever you are. If you can come down and help us work.

The next issue of the newsletter will probably be worked on by both women and men. We hope to have encouraged more input by women, and will continue to support to women's writing. We're going to try to stick to a schedule in putting out the paper - it will come out once every two months (we hope). The catalogue should come out once a month, an every second catalog will be included with the newsletter.

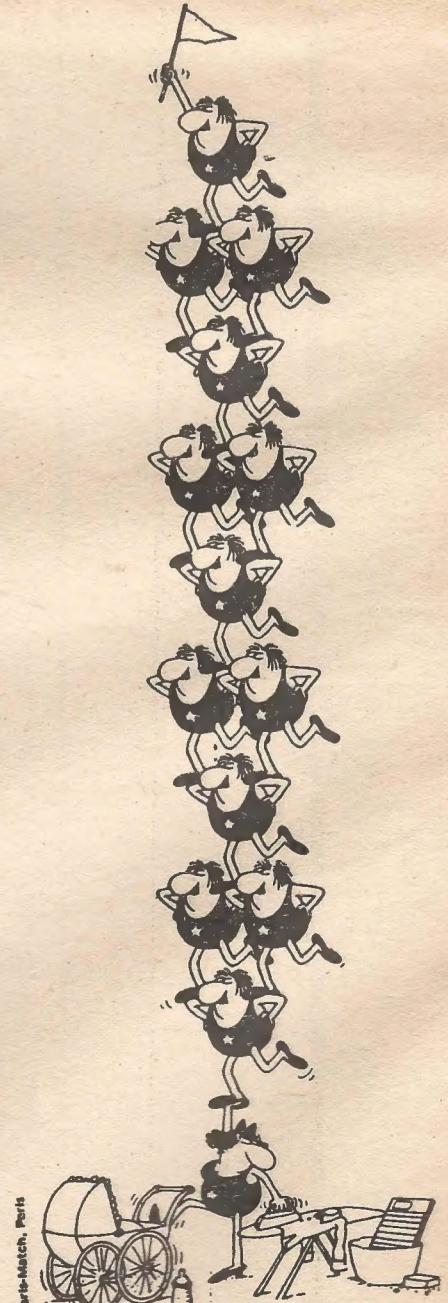
However, to do this, we need more people; so come and help. We are thinking of holding layout workshops in the future if people are interested. And please do write.

In sisterhood,
Star
Shelley
Suzanne

women who worked on this issue



SUZANNE N. FOURNIER
RED STAR HELEN CHILD
SHELLEY P. REITBERGER
LIZ KENNY SARAH BYATT ANN HILLYER
JEANNINE MITCHELL GLORIA GREENFIELD
ELLEN WICKBERG PAT MAINARDI (reprint)
PAT DAVITT





QUIT!

BY LIZ KENNY

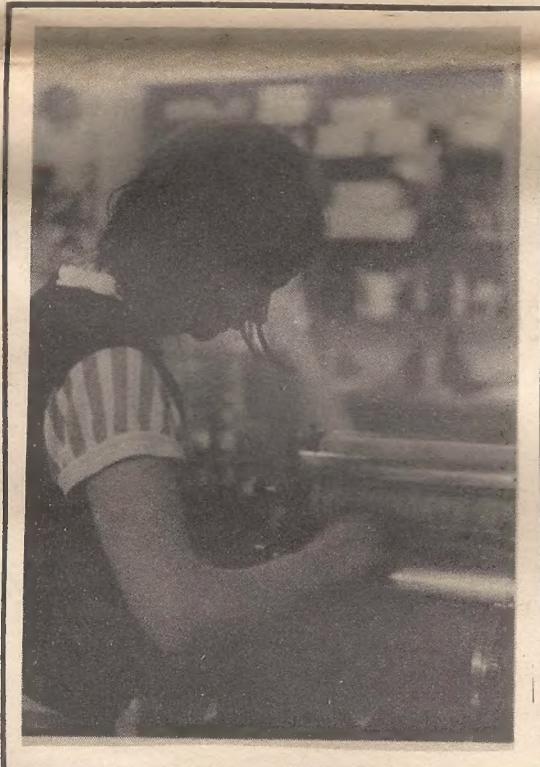
"Social progress can be measured by the social position of the female sex"

-Marx

August 1973

I am quitting my work with the co-operative movement in B.C. because I feel it is sexist. During the two years in which I worked with the co-ops I have done a lot of work, and most of it has been "shitwork"; for example, typing (lots of it-the Fed Up Charter, L.I.P. grant, and L.E.K.P. grant stand out in my mind), running around the warehouse moving food while the men made the "executive" decisions at the beginning of Fed-Up, and finally, this summer, being involved with a grant-Resources in Reserve, in which virtually all of my suggestions and ideas for directions that the grant could go in were ignored.

I've seen the men within the co-operative movement come from being male chauvinists to being male liberals. From the time when a central figure in the co-operative movement could say that "Day care is something that the chicks should get together" to the point where women are now called women and most co-op men know how to pay lip service to the concepts of women's liberation, because it allows them to exploit the labour of women who have been turned off by male chauvinism. However, I have not seen any real difference in the social position of the female sex, or in the consciousness of men (just in their superficial attitudes). I felt that my energy, as a woman, and a worker within the movement was co-opted by working for the extension and preservation of what I see as a male dominated organization. I see the co-operative movement as just another part of the conventional system which exploits and degrades women as a class. It does this by allowing them to work without giving them real power and allowing men to be the chief initiators of new co-operative thought and directions. Women act to sustain, preserve and maintain the co-op movement, doing invisible, often unappreciated and unrecognized, but essential, work.



This is me doing what I'm doing now! which is printing at a print shop run by a women's collective.

I have seen many of the "central" people in the co-op movement, including myself, fall into having images of themselves as professional revolutionaries. I felt that working full time made a difference in my commitment. That it gave me expertise, especially when I was working with people whose commitment was "only" part-time. I have heard other people, talking in an arrogant and slightly superior way, "putting down" people whose involvement with the co-operative movement was secondary to other priorities in their lives. The professionalism the full time co-op resource people have directed their energies and the energies of the co-op movement to one goal, that goal having been originally conceived by men and male-dominated groups—that is: moving the food, and expanding the systems of doing so.

"Agitation for specific freedoms is worthless without the preliminary raising of consciousness necessary to utilize these freedoms fully"

-Shulamith Firestone

Thus far, the co-op movement has been organized around a specific issue, food, without any ideology. The only analysis of the food which we provide to people, the Politics of Food and other articles in the newsletter, seemed to me to be going out to a largely unresponsive audience; as not enough groundwork has been done, particularly regarding to revolutionary thought and the struggles of third-world countries for independence. Since I started working with the co-op movement, first joining the Victoria co-op, then moving to Vancouver and working

with Fed-Up; I have been appalled at the lack of political analysis and discussion. It seems that it has always been considered secondary to moving the food; "getting the food out" being the be-all and end-all of co-operative commitment. The co-op system has been built and sustained by responding to the needs of the people, with little regard being paid to the ideology behind building a movement serving so many people. The real potential that I see within the co-op movement is that it can give people power over part of their lives. And that with education as part of a co-op system they could see that power over all of their lives is possible, with the destruction of the capitalistic/exploitative/sexist society that we live in being destroyed.

However, working with the men involved with the coops I found that while they were "revolutionary", they did not consider the liberation of women a political priority and necessity.

"It is a feudal attitude that attaches importance to men and slightsls women"

-Mao-tse-tung

If the co-op movement sees itself as revolutionary, then people within it must realize that the most fundamental changes to be made in the exploitative and degrading society in which we live will be made when women are equal to (but different from) men and when the nuclear family social system is destroyed.

"Certain of any oppressed group can always rise from that group by incorporating the manners and value system of the oppressors and outwitting them at their own rigged game."

-Marge Piercy

During the time when I was working in the co-operative movement I dealt with a lot of different kinds of men. In my working relationships with these men I felt exploited, but my other feelings varied.

-I felt totally outraged at having my opinions ignored and being shouted down at meetings, in the initial setting up of Fed-Up

-I felt patronized, when I realized that I was the 'token woman' with attendant 'token power' at the head table at the Kamloops conference

-I felt disgusted with myself when I saw how many male structures I took for my own in order to "make it" as an equal within the co-op movement, to the extent even of taking on a competitiveness which is not part of my personality. But which I developed fighting my way from being ignored to having men pay attention to my ideas (but ignore them when it came to long-range decision-making and planning)

-I felt like a secretary as I stayed up typing other people's ideas, mostly mens', in the form of grant applications As more men accepted the rhetoric of women's liberation I felt that I was making some progress, and as it became more and more obvious to me that I was accepted as a spokeswoman only if I didn't seriously challenge the fundamental ideas and goals which men saw for the co-op movement I started thinking about quitting.

"It is pitifully easy for radical women to accept their own exploitation in the name of some larger justice (which excludes half of the world)"

-Marge Piercy

As I became outraged at my oppression and started challenging the supremacy of men in the movement I was told that: "If you write about what you feel it will split the co-op movement"

"If you start talking about women's liberation and the destruction of the nuclear family, you are going to alienate the middle-class people in the co-ops"

Perhaps these are both true. But I feel that the obvious way in which women are exploited as the free labour for the individual co-ops, and for Fed-Up to a lesser extent, cannot and must not continue.

I have seen situations in which full-time mothers, child-rearers and housekeepers have taken on the bulk of the co-op work because their husbands "work all day" (obviously, they just sit around the house). I have even heard this rationalized by men who say "Well, the co-op gives them a chance to get out of the house, meet and talk with other women and broadens their horizons". I will not accept these kind of excuses any more. The concept of food-buying and food-moving as women's work has to go, and at the same time the concepts of child-rearing, cooking, housekeeping, dishwashing and typing as work for women.

The concept of policy being originated at small male-dominated meetings has to go. If co-ops are a "people movement", then all the people should have a chance to really participate.

"Free election of masters does not abolish the masters or the slaves"

-Marcuse

The only 'reformist' movement in the co-ops thus far replaced the present male-dominated os-called co-op "elite" with a male dominated anarchist collective. This is not a solution, just another male institution which women will have to destroy. Now that I have left the co-op movement, I have had a chance to work with women again for the benefit of other women and the community, not in order to sustain and maintain a sexist system. I feel that this is a direction that women must go in- to build their own exclusively female institutions in order to 'counter-balance and eventually overthrow the male dominated institutions which now exist'. The struggles that I had with men within the co-op movement consistently sapped my energy, and I feel that it could have been used more positively working with women and for women.

Some of my experiences while working with the co-operative movement were:

Typing until the early hours of the morning

Spending eighteen hours a day at the warehouse (which, especially in the early days of Fed-Up was 'necessary')

Seeing sexual fascism on the part of other men accepted by men within the co-op movement

Seeing 'careerism' develop amongst 'professional' co-op workers

Seeing male truck drivers delivering food to distribution halls staffed mainly by women

I QUIT (continued)

Being in male-dominated discussions of co-op policy (often when there were numerically more women present). Seeing the system of selection of co-op organizers based on availability rather than political **ideology** and rather than dealing with the "delicate" question of the nuclear family living situations of many capable women within the co-ops. Having to tolerate the patronizing superficial "understanding" of women's liberation by men within the co-op movement.

"All men receive economic, sexual, and psychological benefits from male supremacy"

-Redstockings Manifesto

I hope that people in the co-op movement don't see what I'm saying as a personal put-down of them. It is an attempt to explain my anger, exasperation and disappointment that a movement with the amount of potential that the co-ops have has chosen to see itself only in terms of food.

The only thing that will change the inflationary food prices which are passed on to co-op **members** the polluted air that we breath and the polluted water that we drink is a **revolutionary** change in society. So long as the co-op movement reflects the social values of society towards women I cannot see it as revolutionary. In addition, as long as the co-op system is oppressive to women, no women within it can be truly liberated, no matter how much freedom they, as individuals, have. FEMINISM MUST BE ASSERTED BY WOMEN AS THE BASIS OF REVOLUTIONARY SOCIAL CHANGE.

I would like to see some **fundamental** change within the co-ops in order to make the co-op system more responsive to women:

-equal participation by men on distribution days (**evenings**), and in

the 'holding together' of local co-ops -organized day-care for distribution days, and hopefully other days, organized as part of the co-op by its members and staffed equally by men -men typists for grants, write-ups and the **newspaper**, or, better still, each person doing their own typing when possible -equal numbers of non-sexist men workers at the warehouse -spokeswomen with actual power to make policy -examination in the co-op newsletter of the roles of women in society -political discussion and analysis of the co-op movement by the people within it so that its internal strength is not merely based on 'getting food'

However, making the co-op more responsive to women is not a solution, it is merely a reformist **change** so that women won't be oppressed by the structure itself. I feel that it's time that the co-op structure was applied to a truly revolutionary situation, and that information be passed on to women, as a part of the co-op system about how they **are** oppressed and used by society.

Even if men were not individually oppressive, it is important for people to realize that sexual politics are inseparable from political revolution and change; and these are **inseparable** from food.

October 28 - The Latest Report From the Front Lines:

The other day I was in the MLA's offices at the Legislature and we ran in to Norman Levi, the Minister of Human Resources. We talked and he asked me why I had quit working with co-ops and I said **that** I had quit because not enough attention was paid to sexism. He replied, "Does that mean you weren't getting laid enough?". Which only goes to show that the sexism of governments doesn't change with the party in power (even when they're more 'friendly'). The only thing that's going to change it is women taking the power that is **rightfully** theirs. ♀ liz



POLITIES OF HOUSEWORK

by Pat Mainardi

Though women do not complain of the power of husbands, each complains of her own husband, or of the husbands of her friends. It is the same in all other cases of servitude; at least in the commencement of the emancipatory movement. The serfs did not at first complain of the power of the lords, but only of their tyranny.

--John Stuart Mill,
On the Subjection of Women

Liberated women - very different from women's liberation! The first signals all kinds of goodies, to warm the hearts (not to mention other parts) of the most radical men. The other signals - housework. The first brings sex without marriage, sex before marriage, cozy housekeeping arrangements (You see, I'm living with this chick) and the self-content of knowing that you're not the kind of man who wants a doormat instead of a woman. That will come later. After all, who wants that old commodity anymore, the Standard American Housewife, all husband, home and kids. The New Commodity, the Liberated Woman, has sex a lot and has a Career, preferably something that can be fitted in with the household chores - like dancing, pottery, or painting.

On the other hand is women's liberation - and housework. What? You say this is all trivial? Wonderful! That's what I thought. It seemed perfectly reasonable. We both had careers, both had to work a couple of days a week to earn enough to live on, so why shouldn't we share the housework? So I suggested it to my mate and he agreed - most men are too hip to turn you down flat. "You're right," he said, "It's only fair."

Then an interesting thing happened. I can only explain it by stating that we women have been brainwashed more than even we can imagine. Probably too many years of seeing television women in ecstasy over their shiny waxed floors or breaking down over their dirty shirt collars. Men have no

such conditioning. They recognize the essential fact of housework right from the very beginning. Which is that it stinks. Here's my list of dirty chores: buying groceries, carting them home and putting them away; cooking meals and washing dishes and pots; doing the laundry, digging out the place washing floors. The list could go on but the sheer necessities are bad enough. All of us have to do these things, or get some one else to do them for us. The longer my husband contemplated these chores, the more repulsed he became, and so proceeded the change from the normally sweet considerate Dr. Jekyll into the crafty Mr. Hyde who would stop at nothing to avoid the horrors of - housework. As he felt himself backed into a corner laden with dirty dishes, brooms, mops, and reeking garbage, his front teeth grew longer and pointier, his fingernails haggard and his eyes grew wild. Housework trivial? Not on your life! Just try to share the burden.

So ensued a dialogue that's been going on for several years. Here are some of the high points:

"I don't mind sharing the housework, but I don't do it very well. We should each do the things we're best at."

Meaning: Unfortunately I'm no good at things like washing dishes or cooking. What I do best is a little light carpentry, changing light bulbs, moving furniture (how often do you move furniture?)

Also meaning: Historically the lower classes (black men and us) have had hundreds of years experience doing menial jobs. It would be a waste of manpower to train someone else to do them now.

Also meaning: I don't like the dull stupid boring jobs, so you should do them.

"I don't mind sharing the work, but you'll have to show me how to do it."

Meaning: I ask a lot of questions

and you'll have to show me everything everytime I do it because I don't remember so good. Also don't try to sit down and read while I'm doing my jobs because I'm going to annoy hell out of you until it's easier to do them yourself.

"We used to be so happy!" (Said whenever it was his turn to do something.)

Meaning: I used to be so happy.

Meaning: Life without housework is bliss. (No quarrel here. Perfect agreement.)

"We have different standards, and why should I have to work to your standards. That's unfair."

Meaning: If I begin to get bugged by the dirt and crap I will say, "This place sure is a sty" or "How can anyone live like this?", and wait for your reaction. I know that all women have a sore called "Guilt over a messy house" or "Household work is ultimately my responsibility." I know that men have caused that sore - if anyone visits and the place is a sty, they're not going to leave and say, "He sure is a lousy housekeeper." You'll take the rap in any case. I can outwait you.

Also meaning: I can provoke innumerable scenes over the housework issue. Eventually doing all the housework yourself will be less painful to you than trying to get me to do half. Or I'll suggest we get a maid. She will do my share of the work. You will do yours. It's women's work.

"I've got nothing against sharing the housework, but you can't make me do it on your schedule."

Meaning: Passive resistance. I'll do it when I damned well please, if at all. If my job is doing dishes, it's easier to do them once a week. If taking out laundry, once a month. If washing the floors,

once a year. If you don't like it, do it yourself oftener, and then

"I hate it more than you. You don't mind it so much."

Meaning: Housework is garv garbage work. It's the worst crap I've ever done. It's degrading and humiliating for someone of my intelligence to do it. But for someone of your intelligence...

"Housework is too trivial to even talk about."

Meaning: It's even more trivial to do. Housework is beneath my status. My purpose in life is to deal with matters of significance. Yours is to deal with matters of insignificant insignificance. You should do the housework.

"This problem of housework is not a man-woman problem! In any relationship between two people one is going to have a stronger personality and dominate."

Meaning: That stronger personality had better be me.

"In animal societies, wolves, for example, the top animal is usually a male even where he is not chosen for brute but on the basis of cunning and intelligence. Isn't that interesting?!"

Meaning: I have historical, psychological, anthropological, and biological justification for keeping you down. How can you ask the top wolf to be equal?

"Women's liberation isn't really a political movement."

Meaning: The Revolution is coming too close to home.

Also meaning: I am only interested in how I am oppressed, not how I oppress others. Therefore the war, the draft, and the university are political. Women's liberation is not.

"Man's accomplishments have always depended on getting help from other people, mostly women. What great man would have accomplished what he did if he had to do his own housework?"

Meaning: Oppression is built into the System, and I, as the white American male receive the benefits of this System. I don't want to give them up.

Postscript:

Participatory democracy begins at home. If you are planning to implement your politics, there are certain things to remember.

1) He is feeling it more than you. He's losing some leisure and you're gaining it. The measure of your oppression is his resistance.

2) A great many American men are not accustomed to doing monotonous repetitive work which never ushers in any lasting let alone important

achievement. This is why they would rather repair a cabinet than wash dishes. If human endeavors are like a pyramid with man's highest achievements at the top, then keeping oneself alive is at the bottom. Men have always had servants (us) to take care of this bottom strata of life while they have confined their efforts to the rarefied upper regions. It is thus ironic when they ask of women - where are your great painters, statesmen, etc.? Mme. Matisse ran a millinery shop so he could paint. Mrs. Martin Luther King kept his house and raised his babies.

3) It is a traumatizing experience for someone who has always thought of himself as being against any oppression or exploitation of one human being by another to realize that in his daily life he has been accepting and implementing (and benefiting from) this exploitation; that his rationalization is little different from that of the racist who says "Black people don't feel pain" (women don't mind doing the shitwork); and that the oldest form of oppression in history has been the oppression of 50 percent of the population by the other 50 percent.



4) Arm yourself with some knowledge of the psychology of oppressed peoples everywhere, and a few facts about the animal kingdom. I admit playing top wolf or who runs the gorillas is silly but as a last resort men bring it up all the time. Talk about bees. If you feel really hostile bring up the sex life of spiders. They have sex. She bites off his head.

The psychology of oppressed people is not silly. Jews, immigrants, black men, and all women have employed the same psychological mechanisms to survive: admiring the oppressor, glorifying the oppressor, wanting to be like the oppressor, wanting the oppressor to like them, mostly because the oppressor held all the power.

5) In a sense, all men everywhere are slightly schizoid - divorced from the reality of maintaining life. This makes it easier for them to play games with it. It is almost a cliche that women feel greater grief at sending a son to war or losing him to that war because they bore him, suckled him, and raised him. The men who ferment those wars did none of those things and have a more superficial estimate of the worth of human life.

One hour a day is a low estimate of the amount of time one has to spend "keeping" oneself. By foisting this off on others, man gains seven hours a week - one working day more to play with his mind and not his human needs. Over the course of generations it is easy to see whence evolved the horrifying abstractions of modern life.

6) With the death of each form of oppression, life changes and new forms evolve. English aristocrats at the turn of the century were horrified at the idea of enfranchising working men - were sure that it signaled the death of civilization and a return to barbarism. Some working men were even deceived by this line. Similarly with the minimum wage, abolition of slavery and female suffrage. Life changes but it goes on. Don't fall for any line about the death of everything if men take a turn at the dishes.

They will imply that you are holding back the Revolution (their Revolution). But you are advancing it (your Revolution).

7) Keep checking up. Periodically consider who's actually doing the jobs. These things have a way of backsliding so that a year later once again the woman is doing everything. After a year make a list of jobs the man has rarely if ever done. You will find cleaning pots, toilets, refrigerators and ovens high on the list. Use time sheets if necessary. He will accuse of being petty. He is above that sort of thing - (housework). Bear in mind what the worst jobs are, namely the ones that have to be done every day or several times a day. Also the ones that are dirty - it's more pleasant to pick up books, newspapers etc. than to wash dishes. Alternate the bad jobs. It's the daily grind that gets you down. Also make sure that you don't have the responsibility for the housework with occasional help from him. "I'll cook dinner for you tonight" implies it's really your job and isn't he a nice guy to do some of it for you.

8) Most men had a rich and rewarding bachelor life during which they did not starve, or become encrusted with crud or buried under the litter. There is a taboo that says that women mustn't strain themselves in the presence of men: we haul around 50 pounds of groceries if we have to but aren't allowed to open a jar if there is someone around to do it for us. The reverse side of the coin is that men are supposed to be able to take care of themselves without a woman. Both are excuses for women do the housework.

9) Beware of the double whammy. He won't do the little things he always did because you're now a "Liberated Woman", right? Of course he won't do anything else, either...

I was just finishing this when my husband came in and asked what I was doing. Writing a paper on housework. Housework? he said, Housework? Oh my god how trivial can you get. A paper on housework.



OH, HELLO, MOTHER... KIMBERLI, TURN DOWN THE TV! ...NO, I CAN TALK FOR A MINUTE. I JUST PUT SOME COOKIES IN THE OVEN FOR THE P.T.A. BAKE SALE... THAT'S JUST SEAN, HE'S JUST HOME WITH THE MEASLES... SEAN, SHUT UP!... I'D LOVE TO BUT WE CAN'T, I'M GIVING A BARBECUE SATURDAY FOR HAROLD'S BOSS... FRIDAY NIGHT? I'LL HAVE TO ASK HAROLD WHEN HE GETS BACK FROM BOWLING... SHELLY! LEAVE THE GARBAGE DISPOSAL ALONE!... NO, I DIDN'T GET THE DRESS... HAROLD SAID THE WHOLE FAMILY WOULD GET MUCH MORE USE OUT OF A NEW SKILLSAW...

WOWIE ZOWIE!
I AM THE MAGIC HIP FAIRY
COME TO LIBERATE YOU FROM
ALL YOUR BOURGEOISE HANG-UPS
AND MIDDLE-CLASS VALUES!

OMMMMM...

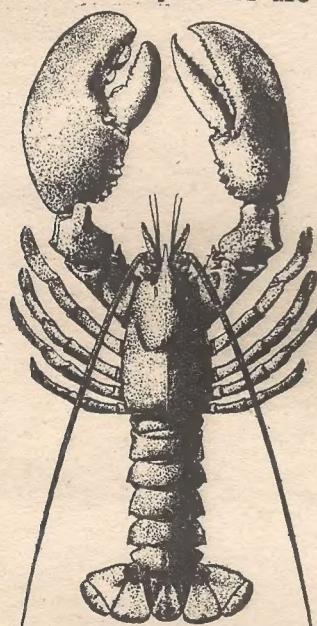
OH WOW, MOM... HOW'S IT GOIN'? KRISHNA,
TURN OFF THE STEREO! YEAH, I CAN RAP FOR
AWHILE; I'M JUST BAKING BREAD FOR OUR
FAMILY GROUP... THAT'S EZRA SCREAMING...
THE KIDS HAVE THE FLU... JUST COOL IT,
EZRA! YEAH, I COULD DIG IT, BUT SATURDAY'S
WHEN I HAVE TO DO THE FOOD FOR OUR CELEBRA-
TION OF LIFE FEAST... FRIDAY? OH WOW, I'LL HAVE
TO ASK JOHN WHEN HE GETS BACK FROM BAND
PRACTICE... MAYA! YOU KNOW YOU'RE NOT
SUPPOSED TO PLAY WITH THE JUICER!... NO, I
DIDN'T GET THE LOOM, JOHN GOT THEES FANTASTIC
CHANCE TO GO TO THIS WEEKEND SENSITIVITY
SEMINAR IN BIG SUR, AND SAYS THE WHOLE
GROUR CAN BENEFIT FROM HIS EXPERIENCES...

nutrition

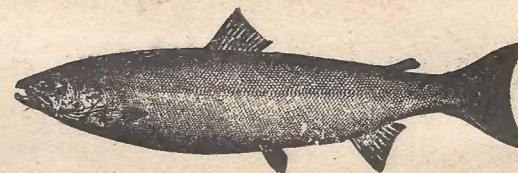
By Ellen Wickberg

My personal concern about nutrition as related to the co-op is focused around two major points: the kind of food available and the condition in which it is delivered to the people eating it. The first point would seem to me to concern Fed-Up in particular. Our (Kitsilano Co-op) food list and the Fed-Up catalogues that I have seen include rather expensive canned proteins and very conservative North American canned goods. Even the fried things seem confined to either natural foods category or the same rather conservative cooking habits. There are 2 relatively cheap, good tasting canned fishes usually available. One is Chicken Haddies, the other Mackerel. Chicken haddies all come from the east and are erratic in supply, but most people who eat this white meat fish find it quite palatable. It can be used cold in much the same way that crab can be, heated, it tastes like any white fish. Mackerel is canned in the same way that tuna and salmon are, though a 7 ounce tin usually retails around 19 cents, not 40 on up. It is a mild tasting fish, and can be used in salads and in almost any way that tuna or salmon can. I have not seen many sardines available either. We do get vegebacon in the dried protein line, but none of the other textured soy proteins seem to be available. It would be helpful to vegetarians and non-vegetarians alike, I think, to have more condiments available, such as canned chilis, dried chilis, besides the little ones, and herbs and spices needed for Mexican and a wider variety of Indian and Chinese cooking. Some dried fishes are easy to store, anchovies and cod, and might extend peoples' food choices. I realize that it is necessary to keep the number of items available down, but perhaps they could be looked at from a threefold viewpoint: nutrition, price and general popularity. It is hard for people who order mostly from the co-op to be come acquainted with new foods if they never show up on the list.

Condition of fresh foods covers both nutrition and health. If the fruits and vegetables we receive have been wilted and bruised for some time before we receive them, their nutritional value is less and certainly their taste is not as good. When I get a leafy green that has been thrown around and has no crispness left, I'm really upset. I know that many distributors aren't careful about the temperature the vegetables are kept



at, but we as co-ops should be particularly concerned that we get the maximum nutritional value and the best taste from our food. Broccoli that has heads opening is obviously long past its prime. A bok choy that can be bent double won't taste good, and isn't very fresh. We have to be concerned that we pack things according to their fragility in the warehouse and in peoples' food orders or there isn't much incentive to cook it well. We need to all become aware of how to judge freshness and quality and turn down anything that doesn't meet the standards. So called field quality things are great if it is only the looks, not how they have been handled that are affected.



Our meat, poultry and fish present some health problems. I've stopped ordering fish and chicken because they reached me in a rather high state. It is hard to find out whether they got that way at the distributors or in our warehouse, whichever it is, poultry and fish need to be really fresh and cool. Fresh fish hasn't much smell and has a moist surface and if it doesn't we should take it back.

For maximum nutritional value and best taste for the minimum amount of money all of us need to learn how to use both strange and everyday foods, prepared in familiar ways, and new ways. Cottage cheese can be used in many ways, from lasagne to cheese cake. Beans can be prepared in Middle Eastern style. Many of the people in our co-ops know these things, but many others don't, and it would help others if we could share this knowledge.

Our use of a recipe in a newsletter depends on how much they appeal to us and the other people who eat the food. Experimenting helps if you are adventurous, if you're not, get some one to show a recipe already tested and let you taste, or call FFYN. Just remember that variety in food assures us of getting most of what we need for sound nutrition and eating the same thing every day can be really boring.

I was asked to give a brief biographical sketch of myself to go along with this short article on nutrition as related to the co-op. I've been in Vancouver for 4 years going on 5, am 40 years old, my professional training is as a social worker and my current interests in cooking, nutrition, weaving, fantasy and science fiction are all continuations of earlier interests. I've lived in a number of parts of the world for short lengths of time and have cooked in all of them. Cooking for a family of two adults and 4 children on a daily basis (or occasionally less if one of the other 5 prepares the meal) gave me some perspective on our own and other peoples' eating habits. Working originally in the schools and with an adult group as a volunteer deepened my concern for people caught in very narrow eating patterns without the knowledge to avail themselves of the many different ways to eat adequately. This interest in experimental cooking in relationship to nutrition has led to a city sponsored project called Food For Your Needs.

FFYN attempts to help people, on a personalized basis, fit good tasting cheap, nutritious food into their own eating patterns. The 5 workers are available to come out to home or groups on request of the person or group. They will talk, demonstrate and teach anything in the way of food the requestor wants, maybe bread baking, cooking liver in a way that tastes good, cooking vegetables stir fried Chinese style, cooking fish so people will eat it, the use of non-meat meals that still provide adequate protein, what to do with that tree full of plums, making breakfast for kids who don't eat breakfast, what ever it is FFYN will attempt to find a solution and show how to use it, involving the people with the problem. Some people don't have problems, but want to learn more about nutritious ways of preparing foods (not boiling vegetables till they're dead, combining proteins, making use of powdered milk, etc.) and we attempt to get the ideas and information they need too. Imagination with skill in cooking and a basic knowledge of good nutrition based on the provincial four food groups are all prerequisites for being staff members with the group. We also have access to one of the city nutritionists who supervises the program.

The area we are in is located on the eastern side of the Canadian Rockies and is often forgotten by most of B.C. However, Dana found his way up here to help us get set up. We, also, had the Hendersons (Steve and Chris) who had helped in the setting up of Amor de Cosmos and Oak Why Ee. We were registered in Victoria in May and five days later had our first distribution. Our first President, Dave Weintraub, had a log cabin that we had the use of for rainy day distribution and for a round-the-clock extra room. We did our distribution outside whenever weather permitted. This winter, one of our members has made her basement available and so shortly we go inside. Outside distribution is just great especially if you have a good location, as we did, where the children can run and play without being in the way of distributions. We are finding we have problems that other co-ops haven't mentioned having - namely we are constantly competing with the combines and swathers to use our members. The weather makes it so that one time we have more people than we

know what to do with and the next time the crops are demanding attention and we are short of help. Soon the crops will be in and the snow will drive us all inside and I expect that distribution will become even more of a community event than it has been. We have

Words From The Root Cellar



Co-op In Dawson Creek

never been able to have a money maker to cover the initial costs of getting started and so each neighbourhood group house is now taking turns baking goodies to bring on distribution day to sell, the results to go to the coop. We also out of this hope to publish a cookbook with the many recipes. Some talk also of putting out a pamphlet on "How to Feed a Baby the Natural Way" - so many people have good ideas of ways to not stuff all the undesirable food available in babies. Also, the brochure on how to feed pets. Our new board of directors has taken over and is full of new ideas. One of the regular duties of neighbourhood group houses is to take a turn attending the board meetings and sharing in decisions. We hope to get a wider scope of opinions.

Our geographic area grows by the day and there is some chance that we may have to set up another co-op, closer to the Alberta border to handle new houses coming in from there.

We are working with the local Kraft Boycott Group of the NFU.

We have a women's group organized and hopefully will have a Women's Centre shortly. It is called "The Women of the Peace".

FED-UP CATALOG

CATALOGUE NOTES

All prices already have the 3% markup included, except Federated, on which we don't charge a 3% markup. Our Federated buying charge varies from 4.6% to 4.8%, which is included in the Federated prices.

Please try to order in whole cases or full sacks wherever possible, or if your order is close to a case lot, order a whole case.

MINIMUM ORDERS: unless otherwise noted in the catalogue, the minimum order is 5 lbs., please remember!

Cheese, except for Parmesan, can only be ordered in rounds.

When you come to Fed-Up's warehouse to fill your order please bring paper bags and boxes, at least as many as you will need for your co-op and extras if you have them. Presently, most of the paper bags come from Victoria recycling to Vancouver.

There is constantly a shortage of boxes for orders, so bring your bags & boxes. By the way, Golden Kist and Best Foods are still on strike, so we took the items from these suppliers off the catalogue: They will be put back in when the strike ends. We have listed substitutes for as many products as possible.

Sarah and Ann will be doing the catalogue for the next couple of months so if you have any suggestions or changes to offer, please address them to 2141 Pandora, Vancouver; or c/o Fed-Up. If anyone is interested in working on it with us, please let us know.

Sarah Byatt
Ann Hillier

Index

1. Canning Supplies	AAA A. & A. Importers
2. Baking Supplies	ASF Asian Foods
3. Beans - dried	AVA Avalon Cheese
4. Beverages	BCS B.C. Sugar
5. Biscuits	BOS Bosa and Company
6. Cereals	CAC China Arts & Crafts
7. Cheese	CAN Canasoy
8. Desserts	CHI China Commercial
9. Extracts	COS Cosmic Foods
10. Fish	ELL Ellisons Milling
11. Flour	FED Federated Co-operatives
12. Fruit - canned	GALL Galloways Limited
13. Fruit - dried	GHW G.H.Wood
14. Grains	GOLB Golden Bough Herbs
15. Herbs	'GRA The Grape
16. Juices	GVN Greater Vancouver News
17. Margarine etc.	HLS Herb and Lemon Shampoo (home Industries)
18. Meat - canned	JAM Jamisons Feed
19. Milk	KIRK Kirkland & Rose
20. Miscellaneous	KOFF Koffman Food Importers
21. Nuts	LIF Lifestream Natural Foods
22. Oils	MAR Marifugi Japanese Imports
23. Pickles	MAN Mandate Manufacturing
24. Rice	MILN Milnes Cannery
25. Salad dressings	MILO Miloni Food Importers
26. Sanitary products	MON Money's Mushrooms
27. Sauces	MUR Murchies Tea & Coffee
28. Seeds	NALL Nalley's Limited
29. Snacks	NATI National Importers
30. Soups	
31. Spaghetti, Macaroni etc.	NATS National Spice Company
32. Spices	NOC Noca Dairy Cooperative
33. Spreads and Jams	NUT Nutty Club (Scott Bathgate)
34. Sugar	NUL Nu-Life Nutrition
35. Syrups	OGI Ogilvie
36. Vegetables - canned	OTH Other
37. Vinegar	PIN Pinetree Nuts
38. Produce	PRES Prieswerk
39. Books	ROG Rogers Flour
40. CO-op Supplies	SAV Savolite Soaps
41. Health Sundries	SCP South Council Press
42. Household Supplies	SLA Slade & Stewart
43. Household Sundries	SUMM Summerland Sweets
44. Pet food	SUN Sunrype
45. Soaps and cleaning supplies	TER Terminal Fruit & Produce
46. Stationary	TOT Totem Packaging
	VWB Vancouver Womens Bookstore
	WILL Willsons Stationary
	WILY Wiley & Sons



1. Canning supplies

FED	Certo crystals	36/1 3/4 oz.	6.13
FED	Parowax	24/1#	6.10

2. Baking supplies

WILY	Mincemeat	25# pail	10.04
WILY	Chocolate chips	25# per pound	.54
WILY	Baking soda	100# per pound	.11
KIRK	Baking powder	50# per pound	.26
WILY	Regular salt	50# per pound	.04
WILY	Dry baking yeast	50# per pound	.57
CAN	Roasted carob powder	100# per pound	.70
CAN	Powdered eggs	10# per pound	2.68
CAN	Gluten 100%	10# per pound	.62
CAN	White sea salt	100# per pound	.07
NATS	Cream of tartar	one pound	.67
FED	Crosby family molasses	12/25 oz.	4.41
WILY	Blackstrap molasses	5 gal. pail	10.30
PRES	Med. unsn. coconut	100# per pound	.45
WILY	Mixed fruit cake fruit	30# box CASE ONLY	12.36

3. Beans - dried

MAR	Azuki beans	100# PER POUND	.57
PRES	Black eyed peas	100# per pound	.29
PRES	Garbanzo beans	100# per pound	.32
TOT	Baby lima beans	100# per pound	.29
TOT	Egyptian red lentils	100# per pound	.28
TOT	Green split peas	100# per pound	.25
TOT	Green lentils	100# per pound	.35
PRES	Mung beans (sprouting)	100# per pound	.23
TOT	Pinto beans	100# per pound	.33
TOT	Red kidney beans	100# per pound	.39
TOT	Small white beans	100# per pound	.39
TOT	Soup mix	100# per pound	.27
TOT	Soybeans	100# per pound	.34
TOT	Whole green peas	100# per pound	.24
TOT	Yellow split peas	100# per pound	.21
LIF	Soy flakes (macroflakes)	25# per pound	.45

4. Beverages

NUL	Pioneer coffee sub. instant	6/ 83/4 oz.	12.52
NUL	Pioneer coffee sub. brewing	16/14 $\frac{1}{2}$ oz.	13.70
GAL	Dutch cocoa	per pound	.39
FED	Chocolate ovaltine	12/12 oz.	9.44
FED	Plain ovaltine	12/12 oz.	9.44
FED	Frys best cocoa	12/1#	9.01
MUR	Murchies instant coffee (freeze dried)	12/10 oz.	21.21
MUR	Regarding coffee- specify beans, reg. grind, drip, fine or filter		
MUR	Columbian coffee	per pound	1.28
MUR	Turkish coffee	per pound	1.32
MUR	Brazil coffee	per pound	1.25
MUR	Orange pekoe tea bags	125 bags	1.22
MUR	Earl grey tea	per pound	1.67
MUR	English breakfast tea	per pound	1.01
MUR	Orange spice tea	per pound	1.42
MUR	Number ten blend tea	per pound	.99
ASF	Jasmine tea	5# bag each	7.73
MAR	Japanese green tea (genmai cha)	12/12 oz.	11.12
GOLB	Peppermint tea	per pound	2.73
GOLB	Chamomile tea #2	per pound	3.25
GOLB	Rosehips for tea	per pound	1.29
GOLB	Sassafrass tea	per pound	3.35
GOLB	Hibiscus tea	per pound	2.76
GOLB	Mu tea	per $\frac{1}{2}$ pound	4.25
GOLB	Fairie meadow tea	per pound	2.58
GOLB	Raspberry tea	per pound	1.91
GOLB	Alfalfa mint tea	per pound	2.06
GOLB	Spearmint tea	per pound	2.68

5. Biscuits

FED	Peak Frean digestive biscuits	24/15's	15.28
FED	Brittle tak	12/1#	5.41
FED	McVitie crispbread	24/8 oz.	7.33
FED	Rye crunch dark	12/8 oz.	4.09
MAR	Japanese sesame cookies	36/12 oz.	17.00
MAR	Japanese coconut cookies	36/12 oz.	17.00

6. Cereals

FED	Kellogg's cornflakes	24/24's	16.30
FED	Red river cereal	10/5#	6.28
FED	Nabisco shredded wheat	24/20 oz.	14.55
OGI	Reg. slow cooking oats	80# per pound	.15
OGI	Quick cooking oats	80# per pound	.15
ELL	Cream of wheat germade	25# per pound	.16
CAN	Seven grain cereal	50# per pound	.26
COS	Cashew crunch granola	50# per pound	.52
ROG	Roger's cereal	50# per pound	.11
ROG	Roger's cereal	12/4# per \$3 pkg.	.46
ROG	Roger's rolled oats	80# per pound	.18

HOW TO PRESERVE CHILDREN

How to preserve children.
Take a large field, half a dozen children, two or three dogs, a pinch of brooks, and some pebbles.

Mix the children and the dogs together. Put them in a field stirring constantly.

Pour the brook over the pebbles.

Sprinkle the field with flowers.

Spread over all a deep blue sky and bake in the sun.

When brown set away to cook in the bath tub.

7. Cheese

AAA	German port salut essrom	3# rd.	per pound	.99
AAA	Polish farmer's cheese (Poladski)	12# rd.	per pound	.67
AAA	Polish tilsit cheese	9# rd.	per pound	.67
AAA	Polish edam cheese	5# blk.	per pound	.67
AAA	Dutch gouda cheese mild	9# rd.	per pound	.95
AAA	Dutch gouda cheese med	9# rd.	per pound	.99
AAA	Danish fynbo cheese	15# rd.	per pound	.87
AAA	German butter cheese (str)	5# blk.	per pound	.99
AAA	German butter cheese (Mild)	5# blk.	per pound	.99
AAA	Smoked gruyere	5# blk.	per pound	.97
MILO	Emmenthal cheese	10# blk.	per pound	1.05
MILO	Gorgonzola (like blue cheese)	10# rd.	per pound	1.42
MILO	Danish feta cheese	35# tin	per pound	.98
MILO	Finnish blue cheese	6# blk.	per pound	.77
MILO	Parmesan cheese	60# blk.	per pound	.98
MILO	Turumna cheese	7# rd.	per pound	.72
KOFF	Wensleydale cheese	10# rd.	per pound	.96
KOFF	Caerphilly cheese	9# rd.	per pound	.96
KOFF	Cherry hill old cheddar	12# blk.	per pound	1.07
KOFF	Monterey jack	10# blk.	per pound	1.08
KOFF	Cream cheese	6/8 oz. per 8 oz.		.47
FED	Black diamond cheese slices	12/16 oz.		10.69
FED	Ingersoll cheese spread	12/16 oz.		10.64
AVA	Young mozzarella	6# blk. per pound		.80
NOC	Noca medium white cheddar	40# blk. per pound		.90

NOTE: BLOCKS OF CHEESE CANNOT BE CUT EXCEPT FOR PARMESAN (5#)
(NOCA CANNOT BE CUT IN HALF ANYMORE)

8. Desserts

FED	Unflavoured junket (rennet tab.)	12/12 rolls	4.09
NATS	Unflavoured gelatin	per pound	2.32
TOT	Seed tapioca	100# per pound	.25
NATS	Pure vanilla extract	12/16 oz.	19.06
NATS	Pure almond extract	12/16 oz.	12.36
FED	OXO beef cubes	24/12's	8.39
FED	OXO chicken cubes	12/12's	4.20
CAN	Marmite yeast extract	6/16 oz.	12.00

10. Fish

FED	Coop pink salmon	48/73/4 oz.	37.73
FED	Breaker keat salmon	24/1#	33.99
FED	Broken shrimp	24/5 oz.	15.80
PRES	Star kist solid white tuna	48/7 oz.	
PRES	Sea haul baby clams	24/10 oz.	9.30
PRES	Sea haul mackerel	48/7 $\frac{1}{2}$ oz.	11.13

11. Flour

WILY	Gluten flour	50# per pound	.29
<tbl_info

13. Fruit - dried

KIRK	Sultana raisins	35#	per pound	.51
KIRK	Currants	25#	per pound	.61
SLA	Thompsons seedless raisins	30#	per pound	.61
LIF	Org dried apricots	25#	per pound	1.50
LIF	Org blackmission figs	30#	per pound	1.09
CAN	Org jumbo prunes	30#	per pound	.61
CAN	Dehydrated banana bars	60/8½ oz.		15.00
CAN	Org whole dates	60#	per pound	.60
CAN	Pitted dates	53#	per pound	.30
CAN	Reg jumbo prunes	30#	per pound	.56
CAN	Org calmyrna figs	30#	per pound	.93
LIF	Org dried peaches	4/5#	per pound	1.24
GALL	Dried peaches	28#	per pound	1.20
GALL	Dried pears	25#	per pound	1.20
GALL	Dried apples	25#	per pound	.89

14. Grains

ELL	Ellison's bran	25#	each (only)	2.06
OGI	Wheat germ	100#	per pound	.13
TOT	Buckwheat grits	100#	per pound	.31
OGI	Pot barley	100#	per pound	.17
LIF	Org hulled millet	50#	per pound	.26
LIF	Org yellow corn meal	50#	per pound	.18
BOS	Regular corn meal	100#	per pound	.11
LIF	Org red spring wheat	60#	per pound	.13
LIF	Org whole rye	100#	per pound	.13
ROG	Cracked wheat	12/4#	per pkg.	.70
ROG	Rolled wheat	12/3#	per pkg.	.69
ROG	Rolled rye	12/3#	per pkg.	.69
ROG	Whole wheat kernels, spring	100#	per pound	.12
ROG	Whole wheat kernels, fall	100#	per pound	.11

15. Herbs

NATS	Bay leaves whole		per pound	.62
NATS	Black pepper ground		per pound	1.13
NATS	Black pepper whole		per pound	1.13
NATS	Cayenne fancy pepper ground		per pound	.93
NATS	Chili powder ground		per pound	.98
NATS	Chilies whole		per pound	1.13
NATS	Curry powder delux		per pound	1.03
NATS	Dill weed whole		per pound	4.89
NATS	Garlic powder		per pound	1.29
NATS	Marjoram french whole		per pound	1.68
NATS	Oregano whole		per pound	.77
NATS	NATS Paprika Hungarian ground		per pound	1.49
NATS	Parsley flakes		per pound	2.06
NATS	Rosemary whole		per pound	.57
NATS	Sage Dalmation pure whole		per pound	.96
NATS	Sweet basil whole		per pound	2.01
NATS	Savory California summer whole		per pound	2.53
NATS	Tarragon whole		per pound	3.33
NATS	Tumeric Allepy whole		per pound	.67
NATS	Vegetable flakes		per pound	2.01
NATS	Onion powder		per pound	1.09
NATS	Thyme whole		per pound	.98
NATS	Double sifted fine mustard		per pound	.82

16. Juices

SUN	Sunrype red label apple juice	12/48 oz.		6.34
SUN	Sunrype blue label apple juice	12/48		6.34
SUN	Apple-lime juice	12/48		6.34
SUN	Apricot nectar	12/48		5.08
SUN	Sunrype unsw. grapefruit juice	12/48		5.43
SUN	Sunrype unsw. orange juice	12/48		4.62
FED	Co-op orange crystals	12/22 oz.		7.32
FED	Kon-tiki apple juice	12/48		5.61
FED	Co-op unsw. orange grapefruit juice	12/48		5.24
FED	Ocean spray cranberry juice	12/40		8.05
FED	Libbys tomato juice	12/48		5.95
FED	Co-op pineapple juice	12/48		4.08
FED	Cambells V-8 juice	12/48		5.93
FED	Real lemon juice	12/25		7.09
CAN	Powdered lemon juice	10#	per pound	1.85
LIF	Lifestream apple cider	4/128		8.74

17. Margarine, etc.

FED	Moms regular margarine	12/3#		13.02
FED	Burns lard	36/1#		15.73
FED	Co-op margarine	36/1#		10.24
CAN	Soy lecithin spread	16/12 oz.		11.04
CAN	Soy lecithin spread	18# pail		14.84

18. Meat - canned

FED	Danish bacon	temporary out of stock		
FED	Bonus whole chicken	6/72 oz.		14.52
FED	Plumrose picnic ham	12/1#		27.81
FED	Prem luncheon meat	24/12 oz.		19.65
FED	Libbys corned beef	24/12 oz.		23.35
NAL	Nalleys chili con carne mild	24/15 oz.		10.46
MILO	Italian genoza sausage	4#	per pound	1.94

19. Milk

FED	Pacific evaporated milk	48 talls		11.21
FED	Pacific 2% milk	48 talls		10.11
FED	Pacific powdered skim milk	4/5# bags		9.33
WILY	Milksno (non-instant sk. milk powder 50#)	per pound		.51
CAN	Soy powder for milk (from soy beans)	75#	per pound	.38
CAN	Soy powder for milk (soy pwdr & milk) 50#	per pound		.35

20. Miscellaneous

CAN	Torula food yeast	65#	per pound	.56
CAN	Flake yeast	25#	per pound	.93
CAN	Soy protein	10#	per pound	1.19
CNA	Powdered kelp	10#	per pound	.89
CAN	Magnesium oxide	10#	per pound	1.70
CAN	Calcium lactate	10#	per pound	.97
CAN	Soy lecithin granules	10#	per pound	3.09
CAN	Yogurt culture	1 doz.	each	1.34
CAN	Vegebroth powder-unsalted	10#	per pound	2.32
CAN	Arrowroot powder	10#	per pound	.72
CAN	Rice polishings	25#	per pound	.33
FED	Angelus white marshmallows	12/1#		4.35

21. Nuts

PIN	Pecan halves (1# min.)	50#	per pound	2.29
KIRK	Brazil nuts shelled	33#	per pound	.90
WILY	Cashew pieces	25#	per pound	1.03
OTOT	Raw shelled chinese peanuts	110#	per pound	.56
PIN	Filberts shelled	110#	per pound	.93
PIN	Almonds unblanched shelled	100#	per pound	2.00
PIN	Pinenuts	55#	per pound	1.09
PIN	Walnut pieces	44#	per pound	.86
PIN	Salted spanish peanuts	25#	per pound	.50
PIN	Walnuts in the shell	100#	per pound	.62
PIN	Pecans in the shell	100#	per pound	.94
PIN	Almonds in the shell	100#	per pound	.70
PIN	Filberts in the shell	100#	per pound	.48
PIN	Whole pistachios salted (white)	25#	per pound	1.69

22. Oils

FED	Safflo oil	6/128 oz.		16.77
NATI	Tos			

31. Spaghetti, Macaroni

MILO	Spaghetti-primo	20#	per pound	.26
MILO	Macaroni-primo	20#	per pound	.23
MILO	Lasagna	10#	per pound	.41
SLA	Broad noodles	20#	per pound	.32
ASF	Wun tun noodles	5#	per bag	1.70
CAN	Soy macaroni	160#	per pound	.58
CAN	Wholewheat macaroni	160#	per pound	.58
CAN	Spinach noodles	30#	per pound	.40
CAN	Soy noodles	30#	per pound	.40
CAN	Vege noodles	30#	per pound	.40
CAN	Tomato noodles	30#	per pound	.40
FED	Catelli dinner (macaroni & cheese)	24/11's		6.14

32. Spices

NATS	Allspice ground		per pound	1.85
NATS	Allspice whole		per pound	1.84
NATS	Cinnamon Honnan ground		per pound	1.85
NATS	Cinnamon sticks		per pound	5.10
NATS	Cloves ground		per pound	3.61
NATS	Cloves whole		per pound	3.59
NATS	Ginger Jamaica ground		per pound	2.01
NATS	Ginger Jamaica whole		per pound	1.96
NATS	Nutmeg ground		per pound	1.75
NATS	Nutmeg whole		per pound	1.74
NATS	Mace ground		per pound	3.86
NATS	Vanilla beans	1 bean	each	.36

33. Spreads and Jams

FED	Coop apricot jam	6/48 oz.		
FED	Coop raspberry jam	12/48 oz.		
LIF	Deaf Smith org peanut butter	12/28 oz.		17.48
LIF	Sesame tahini	12/16 oz.		11.74
CAN	Rosehip preserve	12/22 oz.		13.85

NUT Nutty club peanut butter: specify smooth/crunchy/salted/unsalted

NUT Nutty club peanut butter

NUT Nutty club peanut butter

OTH Northern lights honey

OTH Northern lights honey

34. Sugar

BCS	Golden yellow sugar	100#	each	14.48
BCS	Golden yellow sugar	25/2#	per bag	.35
BCS	Demerara sugar	100#	each	14.83
BCS	Demerara sugar	10/3#	per bag	.53
BCS	Best brown sugar	25/2#	per bag	.35
BCS	Icing sugar	25/2#	per box	.35
BCS	White sugar	25#	each	3.75

35. Syrups

CAN	Polish rosehip syrup	12/17½ oz.		
SUMM	Summerland syrup-specify apricot or blueberry	12/16½ oz.		1.16 ea.
NALL	Nalley's lumberjack syrup	12/32 oz.		6.60

36. Canned Vegetables

MON	Money's whole mushrooms	24/10 oz.		9.02
MON	Money's stems and pieces	24/10 oz.		8.76
FED	Royal city cut green beans	24/14 oz.		6.29
FED	Coop red kidney beans	24/14 oz.		6.80
FED	York cut wax beans	24/14 oz.		5.77
FED	Harmonie beans with pork	24/14 oz.		6.66
FED	Libby's sliced beets	24/14 oz.		4.96
FED	Coop cream style corn	24/14 oz.		5.77
FED	Coop whole kernal corn	24/12 oz.		5.98
FED	Harmonie choice ass. peas	24/14 oz.		5.35
FED	Coop pumpkin	24/14 oz.		4.51
FED	Coop spinach	24/14 oz.		5.09
MILN	Asparagus cuttings	24/12 oz.		7.63
MILN	Garden tomatoes	24/19 oz.		8.35

37. Vinegar

NALL	Nalley's white vinegar	4/160 oz.		4.12
CAN	Apple cider vinegar	4/160 oz.		7.21

38. Produce

TER	Potatoes	100#		7.35
TER	Onions	50#		4.25
TER	Carrots	50#		4.00
TER	Beets	50#		6.50
TER	Turnips	50#		5.00
TER	Red delicious apples	125 per box		7.25
TER	Spartan apples	18# box		3.50
TER	Oranges	138 per box		5.00
LIF	Grapefruit red	48 per box		7.00
LIF	Organic oranges	138 per box		4.12

39. Books

SCP	Landlord and tenant relations			1.21
SCP	Small claims procedure			1.82
SCP	Debtor's handbook			1.79
SCP	British Columbia divorce guide			4.29
SCP	Family law (includes drafting marriage contracts)			1.82
SCP	Civil rights in Canada			1.19
SCP	Real estate guide			1.82
SCP	How to run a small business			2.78
SCP	Speck the brownie here and there-a children's book			.92
SCP	Raincoast chronicles			1.83
SCP	Grandma's country cooking			3.69
GW	Crow your own gardening book			2.01
GW	Idiots guide to volkswagen repair			1.98
GW	The bike book			3.38
GW	Tambu jura bread book			
GW	Dome book			

VWB Last minute addition ★ Vancouver Women's Calendar

GVN	First time farmer's guide (soft cover)	2.00
GVN	Good food naturally	2.65
GVN	The massage book	3.18
GVN	Wokcraft chinese cookery	3.02
GVN	Herbcraft	2.91
GVN	The tooth trip	3.02
CAN	Ramparts magazine-this months issue	.77
CAN	Diet for a small planet	.98
CAN	Natural foods cookbook by beatrice trum hunter	.73
CAN	Soybean cookbook by dorothy van grundy jones	1.19
CAN	Lets cook it right by adelle davis	1.45
CAN	Lets eat right to keep fit	1.45
CAN	International vegetarian cookery	1.39
CAN	Yogi cookbook	.58
LIF	Back to eden herb book	1.43
LIF	Ten talents cookbook	6.50
GRA	BC access catalog no. 3	1.34
GRA	The last post-this months issue	.82
OTH	The grape	.25
OTH	The birth book	5.15
OTH	Complete guide to composting by project recycle	.10
OTH	She named it canada	.62
VWB	This months Pedestal-a vancouver womens paper	.62
VWB	Vancouver womenshealth booklet	.25
VWB	Vancouver working womens booklet	.62

40. Co-op Supplies

WILL	Correction fluid	12	each	.66
WILL	Stencils (sp. AB Dick or Gestener)	per box/48	7.21	
FED	Paper bags light size 8	500 bags	3.18	
FED	Paper bags light size 20	500 bags	5.48	
FED	Poly produce roll	8½/12/1000 ft.	2.99	
FED	Twistems	250x4"	.13	
OTH	Recycled paper for foodlists	1000 sheets	4.91	

41. Health Sundries

FED	Elastoplast strip bandages	family size 6 boxes	3.49

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all you ever wanted to imagine



about a women's bookstore

BY JEANNIE IRVING

I know if you tell too many people about a good thing, it can disappear under the traffic. But you should know it: if you're a woman who's into women, going to the Vancouver Women's Bookstore is a real upper. Seriously. And as far as the bookstore is concerned, everybody should know it, because the more sales they make, the bigger their selection will be. It's an upward spiral.

Men also buy books at the store, but it's only natural that women would get a special pleasure from being there. After a lifetime of growing up virtually invisible to yourself or anyone else, it's a rush to walk into a store that is devoted to making available the ideas, feelings and experiences of women.

We have grown up in the shadows-- women in a patriarchal culture. Until now, most of the books we have read have been written by men, about male perceptions and creations-- and therefore, they have been essentially written to men.

Since patriarchal values are still most dominant in our society, and in any case, men control the publishing industry, the fastest way to change the situation is at the grassroots level. You create a market for the perceptions of women. Actually, you don't create a market -- it's already there. But you stimulate it by making available material by women.

Once a woman begins to explore her identity and history, she's not going to be satisfied any longer with a steady diet of books by men. Result: a publishing industry that actively seeks to publish books by and about women.

The Vancouver Women's Bookstore is apparently the only bookstore of its kind in Canada. Personally, I think it's the best thing to happen in the women's movement here, and hopefully it won't be long before sister stores open up in other Canadian cities.

Actually, it wasn't started from abstract political ideas about expanding markets. It was started because it was such a drag to search all over town for Margaret Atwood's newest novel or a nonsexist children's book and come up with nothing.

The store is non-profit (it's staffed by two dozen volunteers) so all money made there goes into new titles.

At first glance there doesn't seem to be that many books but the point is, they're mostly books you can't find anywhere else. Many high quality books get pulped after only a few weeks on the shelves because they don't have mass appeal. And most books by women fall under that category.

The store opened in mid-July of this year and has more than quadrupled its stock since then, so it's a good deal to visit regularly to check out the new titles.

Of course, you could just drop by to read the bulletin board -- the atmosphere is low-key. If you're a woman, you could sit in the back, drink free coffee and keep the staffers company. There are slack and busy times, but you can always meet interesting women at the bookstore.

Some people don't yet realize that the bookstore has replaced the former Vancouver Women's Centre. The Centre decided it was a priority to have a women's bookstore in a proper storefront. And Women's Place was then folding, so they donated money for stock and sent over a volunteer. Other donors included the Status of Women



group, so although the store basically evolved out of the Women's Centre, it has been a joint effort. Many of the volunteers at the store are new to the women's movement, which is a good sign.

Mail order catalogs are now being set up for printing. There will be a postage charge, but basic prices are the same for those buying books through the mail. The catalog gives a brief description of many of the books listed.

The poetry section is erratic, but unique, with books by poets both known and unknown. A good book to get if you want an overview of Canadian women poets, is "Thirty Women Poets". For a fine sampling of works by American women poets, look for "Rising Tides".

There is a good autobiography section. Examples of women listed there are Emily Carr, Maria Montessori, Susanna Moodie, Margaret Sanger, Golda Meir, Virginia Woolf, Simone de Beauvoir, Harriet Tubman, and Beatrix Potter.

The section getting priority right now is children's literature. A special collective is working on expanding it -- no easy task, as most children's books have rigid conventional sex roles. Suggestions of new titles are welcomed.

Canadiana is another special interest of the bookstore, and you might find something by a Canadian writer you've never before heard of.

(Incidentally, if you don't find a title you want, the store will order it for you providing you pay in advance.)

The periodicals section has been sold out for the past few weeks and new shipments from out of town have been delayed by the rail strike, but titles like "Country Woman", "Amazon Quarterly", "Momma", and "Feminist Art Journal" are expected to be on the shelves with other "movement" periodicals this month.

The Feminist Art Journal should interest any artist, male or female. Amazon Quarterly contains fine essays and fiction pieces by lesbian feminists. Country Woman explores the experiences of women in rural communes, and also offers a lot of useful information on rural skills. And Momma is a really good newsmagazine on adults living with children. It's geared to single mothers with low incomes.

The newest edition of Vancouver's feminist paper, "The Pedestal", will probably be on the shelves at the end of October. The Pedestal is (anem) North America's oldest living feminist paper -- and there's good reasons for its success, reasons like good writing, layout and printing.

To describe the store: it's got shake walls inside, decorated with attractive artwork by local women artists (that's for sale, too). There's a banner of a huge beautiful tulip beside the stairs that take you up to where the couches and chairs and coffee is. The colours are warm and bright -- orange, brown and yellow.

Outside, there's a sign with a woman painted on it, pointing at the store. There's a window display dedicated to our grandmothers because it's made up of old pictures of women alone and with other women. And there's a blue bench to sit on. Bookstore staffers tend to hang around more than they need to, just because it's such a nice place to be.

The address is 804 Richards St., That's just off Robson, and Richards is two blocks east of Granville. 684-0523 is the store's phone number.

health .

By Gloria Greenfield

With the emergence and growth of the Women's Movement came a growing awareness of the part of many women that they had little knowledge and control over their female physiology. Menstruation, contraception, pregnancy, childbirth and menopause are functions a woman deals with in the office of her doctor -- and a total dependence reinforces the ordinary person's lack of knowledge and responsibility for her own health. With this as a focus, a group of women started meeting almost two years ago to attempt to learn more about their bodies -- through the sharing of experiences common to all women and through study. It was the start of the women's self-help health movement in this area, and the beginning of the Vancouver Women's Health Collective.

As an extension of their conviction that women have a great deal to offer each other in health and in illness, a weekly women's self-help clinic which deals specifically with women's concerns and oriented around health education was opened in December, 1972. Some women come to the clinic with a health problem and have the opportunity of participating in the procedure of resolving that problem. The doctors who work with the Clinic appreciate the importance of the woman-patient's involvement. Other women come to the clinic for information about their health and the emphasis is to demonstrate how they can learn about themselves: in understanding our menstrual cycles, in breast self-examination, in making choices about birth control or pregnancy, in our sexuality and in our use of available preventive services such as the Pap test for detection of cervical cancer. At the clinic a woman may learn how to look at her own cervix in order to detect its routine changes, thereby reclaiming the right to be familiar with her own body without shame or fear.

The Health Collective has (and continues to) organize several health education groups -- women who are interested in learning and sharing information about healthcare meet regularly discussing topics of concern, including sexuality and nutrition along with aspects of female physiology.

Resource people from the Collective and from the community are available, although the commitment to self-education included them in a way which is different from the usual guest lecturer situation. In fact, groups have been quite different from one another -- some more focussed on study and actions, others more involved in sharing personal experiences and cultivating the intimacy that grows when women come to trust each other.

The whole effort is to continue to spread the word!

For additional information about the Vancouver Women's Health Collective -- 146 E. 18th Avenue. Phone: 873-3984. There is also an "over 40's" group whose interest is in sharing/learning about menopause. New groups can begin at any time.

There is also a Health Line: from 10 A.M. to 6 P.M. Monday thru Friday for information about doctors, abortion referral, other health resources.

The Women's Self-Help Clinic is held every Friday evening from 6:30 -- 9 at 1952 W. 4th Avenue. -- vaginitis, V.D., birth control, Pap and pelvic exam, nutrition, breast and cervical self-exam, etcetera.



The new, expanded hours are:
 12 to 5 Monday to Wednesday
 12 to 9 Thursday and Friday
 9:30 to 9 Saturday
 And if you like the place, tell everybody else about it!

\$ 20,000

Remember way back when at the founding conference the first co-ops decided to apply for an interest free government loan to provide capital for our own wholesale operation. And then we went through several months of pushing and politicking to get the money. And finally we received word that we would be receiving a \$20,000 grant, not a loan. The NDP government found it easier to give us the \$20,000 as a "social experiment" than as a loan.

In late August we finally took possession of a crisp \$20,000 cheque. We have since spent some of the money, but will be taking our time to find new sources and sources closer to the producer... For example we can now negotiate to buy direct from SunRype. We could not afford to buy in the quantities they demand before. Also Fed-Up is looking to buying from brokers on import items instead of buying from a secondary wholesaler. We have been able to contract for cheeses and raisins. This assures getting our supply over the year and lowers the price. Unfortunately as prices are rising savings may only keep the price of items from going up. We bought red kidney beans direct from The People's Republic of China through the China Commercial Corp. They will arrive at the dock sometime in November or December. A more detailed list of items bought is

included in the following report to the Dept. of Human Resources. Fed-Up was asked to report how the \$20,000 has been spent, and how it has benefited us as a food wholesaler.

The \$20,000 has been put in a new account with a separate ledger so we can better keep track of what has been spent for what. As grant money we have spent comes back in through sales to co-ops it goes into the regular account. The \$20,000 will help free some of our capital we have invested in stock. We have not always had a clear picture of our financial situation, since money is always in circulation between our bank account, our suppliers and warehouse stock. We now feel confident to spend some money on fixing up the warehouse. The two-week break will be used to winterize the warehouse, build shelves and install a hydraulic lift much needed since the warehouse lacks a loading bay. The secondhand lift will cost \$800.00. It is desperately needed since the warehouse workers feel they've lifted their last ton of food four feet up to the back of a truck.

More info on spending the \$20,000 will be coming in following Fed-Up newspapers. And as ever any sources for B.C. products people may know of would be appreciated.

By Shelley

report to the dept. of human resources

On August 21, 1973, Fed-Up Co-operative Wholesaler received a \$20,000 grant from the Department of Human Resources. The grant was made available upon the recommendations of the select standing committee on Agriculture, to aid in the development of a people's co-operative wholesaler.

Fed-Up was established by 13 member-run co-operatives because wholesalers in their towns were not meeting their needs (many wholesalers used double pricing systems or outright refused to deal with them.) The representatives attending the founding conference of Fed-Up agreed that to be effective as a wholesaler, capital would be necessary, and decided to apply to the provincial government for a interest-free loan. Fed-Up operated for 11 months before any outside monies were received.

The first year for Fed-Up was a struggle for existence with practically no money and even less credibility. To gain recognition from manufacturers and importers, and to get beyond buying from other wholesalers, the member-run co-operative movement in B.C. had to push, coerce and engage in letter-writing campaigns.

The established food industry's main concern was/is maximizing profits and not food distribution. The co-operative movement (member run) is based upon mutual benefit to consumer and producer.

We are not concerned with profit and yet to supply the food we need, we must conform to the established marketing practices. For example, we are faced with prohibitive minimum volumes from potential suppliers. At best we recognize this is the only feasible way to move foreign imports onto the wholesale market. But for the distribution of products manufactured in B.C. there is no justification for high minimum orders, as was our experience with the Fraser Valley Milk Producers Co-operative. Their minimum order would have sat on our shelves for several months, so we must buy from secondary wholesalers.

We are faced with what we think is the protection of the different levels of the food industry. We have been involved in several instances where a company will refuse to deal with us because we are already buying from a customer of theirs. This is hardly the most efficient way of providing food to the consumer.

In B.C. 80% of the fishing industry is controlled by two companies. The inflated profits of these companies are responsible for the high cost of fish to Canadians. One of those companies, B.C. Packers, is part of the Weston Empire as are Nabob, Kelley Douglas, Malkins, Super-Valu, etc. The discriminatory practices of some of these Weston companies such as Kelly Douglas in smaller B.C. communities where they control the food wholesaling and retailing outlets, led (in part)

to the formation of Fed-Up. Now we find that we must deal with these companies???

Well, there is still 20% of the fishing industry left. One independent fish cannery said that they would like to help us out but they could hardly meet their regular customer requirements...at the same time there is an expanding export market, they say, and they want to capitalize on it.

Everywhere we look all remaining fish not already promised to existing outlets is being exported. Many independent fish canneries are now exporting because the local market is controlled by B.C. Packers and the Canadian Fishing Co. Canadians should be able to get Canadian fish at a fair price and not pay the inflated world prices.

Between the time of the initial application and receiving the monies, we grew from 13 to 50 co-operatives and our needs changed. The proposed schedule of purchases outlined in a brief dated March 12/73 was obsolete. To make the most effective use of the grant, many of the items purchased are high volume/fast turnover products.

--We contracted a year's supply of raisins (9tons). By the end of last year, we could not find suppliers for dried fruits; this year world shortages are once again expected. 70 cases have been received so far.

VALUE: \$1,025.43

--We purchased 25 cases of Australian currants. These were the last currants available for this season as the only winter currants come from Greece.

25 cases VALUE: \$368.75

--We contracted with one of our suppliers for 100 cases of cheese @ .66/lb.; to be paid in advance and drawn upon as we need it. While the wholesale cost of cheese had risen by 5% ours remained stable and in one instance it dropped.

100 cases VALUE: \$3300.00

--We purchased 6000 lbs. of honey @ .55/lb. Negotiations for 30 tons of honey, minimum of two tons per month were started in the spring when prices were around .37/lb. By the time we were in a position to purchase, it was as high as .58/lb. Large purchases by foreign interests have diminished domestic supplies and prices will continue to rise. One year ago, honey could have been purchased anywhere @27¢/lb.

6000 lbs. VALUE: \$3158.54
pails and lids for honey

VALUE: \$28.35

--We purchased two tons of kidney beans from the Peoples Republic of China. Confirmation of prices on legumes, nuts and specialty items may result in more purchases. The Chinese kidney beans will be 18¢/lb. as compared to a high 39¢ at present.

two tons VALUE: \$762.30

--In addition, we completed agreements to purchase directly from SunRype at a savings of 5% for our members. Nothing has

been received yet because production is still in process. We also plan to purchase a large shipment of flour from Rogers. It is high quality, less processed and a B.C. product.

The member run co-operative movement has always attempted to buy B.C. products first. Most of the dried fruit available in B.C. is imported. At present we are paying \$1.40 for Californian dried apricots. Fed-Up has in the past purchased small amounts of B.C. dried apricots direct from the producer, at a slightly lower price, but still profitable to the producer. We had the opportunity to contract for our year's supply of dried apricots from an Okanagan farmer, this year but the capital was not available. Next year we will be able to do this. Prunes, dried apples, cherries, peaches, pears and apricots, should all be produced in B.C. Next spring we hope to encourage more production of these foods.

On the world food market, we are caught in a bind. Politically, we don't like it: it has too much to do with profit and exploitation (speculation too) and not enough to do with the needs of people. But the B.C. economy has little independence or self-sufficiency within that structure and as long as we are dependent upon that structure, about all we can do is boycott the worst of the lot.

We do not wish to buy a product ripped off in a slightly dressed up slave state like South Africa; we support African people's struggles against Portuguese imperialism and it is about time the liquor control board did the same by removing Portuguese wines. Portuguese, Greek, Spanish, South African etc. products are boycotted because of the political nature of the governments involved. Boycotts are not limited to an international level though. The Kraft struggle is a prime example. Fed-Up carries a full line of alternative products and suggests that the NDP government support the NFU (National Farmers Union) by removing Kraft products from public institutions and public transportation facilities.

The member run co-operative movement does not claim to have all the answers to the problems outlined in this brief, but we do have some directions that we are taking. We will buy directly from B.C. producers wherever possible and try to encourage independent production of more of the foods we need. We will also try to deal internationally with socialist and libertarian governments in situations where the arrangements are beneficial to both of us. So far we have initiated purchasing direct from China and hope also to deal with liberated areas of Mozambique (for cashews etc.) in the near future.

The \$20,000 grant is going to help... in the establishment of a food distribution/production system based on mutual benefit, not profit.

WOMEN RISING: strong women build a new society- in Mozambique, in B.C.

One of the most encouraging aspects of the struggle of the native African people against the Portuguese is the role which women are playing. Actually, it is not so much that women are playing a new role which belongs only to them but that they are stepping out of their traditionally confined role and are participating actively in building a new nation which does not depend on men and women being trapped in separate roles.

Under the Portuguese, women were regarded with contempt; as possessions of men. Under the doubly oppressive Portuguese attitudes, this meant that even the supposed rights of Mozambican men over women were not respected; women, as chattels of African men, were free for the taking. As one woman puts it: "The Portuguese are very bad. They used to come to our villages, enter our houses and steal chickens, cereals, anything. If anyone dared to protest, he was arrested and badly beaten. The colonialist's argument was that it was an honour for a black woman to be wanted by a white man. I could tell you many more evil things to which we were subjected by the colonialists." To the Portuguese, then, Mozambican women were like chickens, like cereal, to be regarded as possessions of a race without any intrinsic rights: to be raped and subjected to all kinds of abuse, including the murder of pregnant women by ripping open their stomachs with bayonets.



Other women point out that "Traditional society... kept women absolutely dependent on men, deprived women of any initiative, left them with no voice in the affairs of the community-- their only task being the bearing of children and the undertaking of domestic work. And then came colonial society in which women became instruments of labour, even more exploited by than men."

Against this background, the achievements of African women to date stand out even more impressively. As the delegates to the 10th All African Women's Conference explained:

"In our organization women and men fight and work together, side by side, in every kind of activity: we women participate in the actual fighting, integrated in military units; we work as political commissars mobilising the people, enlightening them on all aspects of our struggle; we transport war materials to the front lines; we defend the people against enemy incursions; we participate in production; we are active in the schools and in the hospitals." Women also fill areas of traditional responsibility such as looking after children staffing nurseries, preparing food and making clothing. But these roles are also filled by men. Nor are these responsibilities given less than their very real importance to the success of the struggle Mozambican women and men face together. After all, it is not that the raising of children and procuring of food are unimportant jobs in any society, rather they are absolutely essential to the continuation of that society. It is simply

that traditionally less emphasis has been placed on these jobs because they have been only women's jobs-- to regard the job women do with contempt is a way of regarding women with contempt. To insist that women remain within those jobs is to ensure that they be consistently regarded with contempt, both in the fact that they not be given credit for an important job and in that they are not allowed to express their capabilities elsewhere. In Mozambique women are actively working to change these traditional modes of oppression.

A British delegation to Mozambique made the following observations on the situation there:

"It is not only physical conditions which are changing. Attitudes of mind, instilled by centuries of colonial rule, are changing also. We examined

closely the role and status of the women who we met. We saw, for instance, that women spoke equally with men at village meetings; that the militants of the women's detachments took part equally with men in the mobilisation of the people. There are still more male cadres in Frelimo than female; but it was evident that traditional notions of male superiority were rapidly being destroyed. The thinking of men and women alike was being emancipated."

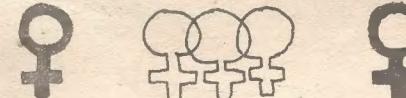
An Italian delegation to Mozambique makes similar observations: "The Mozambican women have assumed a new role in the construction of the new society. We saw that not only do they participate in the armed struggle, but they have also undertaken responsibilities in the schools and hospitals-- which would have been unthinkable in the colonial times."

For the first time in Mozambique and other parts of liberated Africa, young girls are being educated as extensively as their male peers, both sexes to an extent never attempted by the Portuguese. Young women take an active role in political education and all other areas. No longer does any young woman regard her future as being solely one of childbearing and nurture; rather she sees a combination of these activities with men, equal importance being given to all tasks; with equal respect for women as men. What a different future from being the subject of her male compatriots to be abused at will by Portuguese armies who regard the subjects of an inferior race as their legitimate victims. Therefore, there is the active involvement of Mozambican women in a struggle to liberate the oppressiveness of traditional Mozambican society.

The delegation from Frelimo to the All African Women's Conference made the following appeal to all women:

"We wish now to make an appeal to all African women and to the women of the world to help us in surmounting the difficulties that we face in order to accomplish our task in a more effective way.

"Our appeal is not only for material support. It is primarily a call for the African women and all women; to take an active part in our struggle: to mobilise their people, by organising meetings of solidarity, distributing information about the successes and difficulties of our struggle, using every possible means, such as radio, press, cultural manifestations, exhibitions, etc. to develop at all levels-- students, workers, etc.-- the solidarity movement with our cause."



It is true that Africa may seem very far away to people in B.C. and that the situation of women in Mozambique is one that is difficult for women in B.C. to relate to. After all, you might ask, what can we learn from women who are engaged in a struggle for survival of their whole race? In B.C., the situation is not entirely analogous. Though most women have realized to varying extents that they are oppressed by this society, women in Mozambique seem to have something painfully crucial to fight for. Because the struggle they are involved in is central to their very survival it may seem natural that they should take an active role in the liberation fight. It seems that in B.C. we don't really have any struggle comparable to this. But: we are trying to build our own society. We are creating alternative to Safeway, for example. We are realizing (and acting on that realization) that we don't have to buy what Safeway, or Mr. Weston, or corporations tell us to. That with the most important thing to our survival, food, we do have a choice. We can take control over what we consume. This is a fight, too. Women in Kamloops know the reaction companies give out when they think someone isn't buying as they're told to.

Women have done a lot of work in creating this alternative, all over the province. Therefore I think we can relate to the struggles of the women in Mozambique. We can continue the comparison by realizing that we too, as women in B.C., have a lot of responsibility in building our new society. There's no reason why the women all over the province who have done an awful lot of work shouldn't give themselves full credit, and a lot of reasons why they should insist that they be given credit by all the men involved, too. We have our own struggle, like women in Mozambique, and we've already done a lot of work. We've seen, ourselves and by comparison, that women are strong, intelligent, responsible people whose efforts should be as fully realized and valued as are the efforts of the women in Africa who are taking equal power in creating a new nation.



And I want to emphasize the indredible strength of these women fully. Can you imagine women doing all the traditional jobs they have ever done (and we know that that means heavy physical labour) and taking an active role in what has to be an armed fight, and educating their people in the politics of their struggle, and being leaders in military cadres, and attending conferences to educate the rest of the world to the importance of their struggle, and staffing creches, nurseries, and being educators, and preparing food, making clothing, making sure they, their children, and their comrades are fed, clothed and cared for, and sending communications about their involvement: in other words, working, living, fighting for their freedom as women and an end to the oppression of their whole race.

Reading about these women and watching their films is an intensely moving experience. Their struggle is so difficult. I think it's still hard for us to fully grasp what it means to have your children killed by Portuguese soldiers, to have in every close group at least one member brutally murdered, to have your efforts to reconstruct burned homes, sow fields of vegetables, keep yourself and your family under shelter, destroyed by members of a foreign army. We must try to give them every support we can.

At the same time we have to realize that our potential as women, though in a very different situation, is no less. Imagine what this society (which everyone has got bummed out over at one time or another) could be with the active, recognized efforts of women forming it. It's really awesome to imagine, but not at all impossible, not at all a faraway future hope. In fact, it's already happening. I think everyone knows how much work women have done in B.C. co-operatives already. We have already a demonstration of the strength and power of women. All we need to do now is recognize that. And we have to insist that men recognize it. And we have to take credit for it. And we have to take responsibility and control over our already considerable labor. Women in Mozambique have. And though we don't live under the constant threat of murder, we have our own impetus of a lesser, yet to us, important, degree. I believe in women in B.C. I'm sure we can do something comparable here, and I think everyone should know that. I also trust women and men in B.C. to give their full support to the people of Africa in their continuing struggle against Portuguese terrorism.

♀ ♀ ♀ BY SUZANNE N. FOURNIER



THE POLITICS

OF FOOD

by Suzanne Fournier

In previous issues of the Fed-Up newspaper there's been a section on the politics of food. I'd like to continue by providing information on the situation in Africa at present, particularly Mozambique.

To provide a brief history, I'd like to refer again to the testimony given the Human Rights Commission of the U.N. by Mozambicans, this time in Dar-es-Salaam on August 10, 1972. To quote:

"If we were to sum up what happened since we last gave evidence here, we would note that the barbarity and contempt for human beings which have always been the predominant features of Portuguese colonialism, from the time of the invasion throughout the occupation and after the launching of the armed struggle for national liberation, have considerably worsened over the past two years and have now reached unimaginable extremes.

"The testimonies we are submitting to you will give an idea of the crimes committed by the Portuguese army and also of the manifestations of forced labour and racial discrimination. Among the testimonies you will find some related to indiscriminate repression against the civilian population. They tell of the rape of women, the bombing of villages, the plunder and the forced removal of the population and the continued imposition of forced labour. They tell of the torture and murder of prisoners of war.

"They refer to racial discrimination and also to "forced assimilation", attempting to turn us into Portuguese in violation of our Mozambican and African personality which is evidence of the fact that despite its alleged abolition, the Native Statute is still enforced. Among the testimonies we make special mention of those which emphasize an infamous practice which has become common among Portuguese soldiers and which verges on genocide, which is that of killing all pregnant women by ripping open their stomachs with bayonets to take out the foetus, in order, in their own words, "to prevent the birth of new terrorists."

"The testimonies will also tell you the inhuman treatment to which prisoners locked up in colonialist jails are subjected. In these prisons, as is stated in one of the testimonies of a Mozambican who was in jail for 7 years without ever being tried, everything - the food, the baths, the dormitory, the medical care and transfers - is a form of torture. They tell of the murder of detainees in prison."

The testimony continues to tell of further atrocities including chemical warfare and continuing massacres of the Mozambican people.

The point of relating these horrors is not to shock people but to allow them to realize the history of oppression of the Mozambican people and to demonstrate the need for us, as responsible people and participants in the co-operative movement, to put our sympathies and whatever economic support possible with the Mozambican people.

In the past our sympathy has been expressed in the urging of co-op members to boycott South African and Portuguese products. This is comparable to Canada's national stand of condemnation of Portugal and South Africa. The following is a quote from the Vancouver Sun, May 9, 1972.

"In November, 1972, at the General Assembly of the United Nations, Canada was among the 98 countries who voted to adopt Resolution 2918. After initially condemning the continuation by Portuguese troops, of indiscriminate bombing of civilians, the wholesale destruction of villages, and the ruthless use of napalm in the Portuguese-controlled territories, the resolution: "... affirms that the national liberation movements are the authentic representatives of the people of these territories..." and "...deems it imperative that negotiations should begin at an early date between the Portuguese government and the national liberation movements" with a view to ending the colonial wars and to granting independence.

AFRICA NOW

END PORTUGUESE IMPERIALISM AND TERRORISM IN AFRICA!

"The resolution continues: it calls upon all states to put an immediate stop to any activities that help to exploit the lands and people under Portuguese domination, and to discourage their nations from entering into any transactions that contribute to this domination and which could impede the implementation of the declaration or the granting of independence to colonial countries," end of quote.

So, as ever, it is important that co-op members do the following:

1) Don't buy Faisca, Mateus, Dao, Paarl Wines (and several lesser known brands...check before buying), because the sale of South African and Portuguese liquors means foreign exchange to these countries... revenues for "defence taxation" and support for colonial wars and racist repression.

2) Call on your MLA's to press the provincial government for the withdrawal of these wines and liquors from the L.C.B. shelves.

3) Sign the petition in support of this move. (There will be a petition at Fed-Up which members of co-ops can sign when coming down to Fed-Up, or if you would like a petition sent out to your co-op to circulate among your members, please write to Fed-Up Newspaper, Fed-Up, 304 E. 1st, Vancouver 10, B.C.)

4) Inform yourself and others of the real situation in Africa, including Mozambique, Angola, Guinea and Cape Verde South Africa and Zimbabwe, by writing to the Information Center of the

active role in supporting the very administration that is now carrying out the acts of aggression and terrorism related earlier. Canadian warplanes were only recently shot down in Mozambique, when questioned Mitchell Sharpe claimed the sale of the planes had not been directly made to Portugal but affirmed that they were of Canadian manufacture. Canada is still manufacturing napalm and chemical warfare research is still being funded. Sharpe himself is rumored to have personal investments in Alcan and has in fact defended the corporation publicly. So Canada's official "hands-off" policy in fact adds up to a kind of pseudo-moral horror directly contradicted by financial support.

That is why it would be more responsible for the co-operatives in B.C. to boycott South African and Portuguese products, carry out distribution of information, sign petitions and provide whatever economic support possible to these emergent nations.

Following this more positive direction, members may find it of interest to know more about the people's movements in, for example, Mozambique.

Ten years ago, on 25th June, 1962, the three main Mozambican political organisations which then existed agreed to join together and to form a front. Thus the Mozambique Liberation Front (FRELIMO) was born. The history of Frelimo has not been entirely smooth, because of the divergent interests of tribalism, regionalism and a lack of a clear and detailed set of goals, and of agreed and relevant strategies. One thing all groups united under Frelimo did have in common was opposition to Portuguese persecution. From this ground, people realized they would have to unite to achieve not only freedom from

Portuguese colonialism, but a new country built on a unified strong base. This is what Frelimo has begun to achieve. It is the emerging, new country I would like to talk about.

Soil without manure produces weak plants, but manure without soil burns the seeds and also produces nothing. Our intelligence, our knowledge, are like that manure. Manure must be mixed with soil, intelligence with practice.

Frelimo has started an extensive agricultural program. Formerly under Portuguese rule, the Mozambicans were forced to work for starvation wages producing cash crops. When they themselves did not have enough to eat, the fruits of their labour were being exported by the Portuguese for profit. Now the Mozambicans produce enough for all their people and even enough to sell.

All members of the population take turns tending the fields, in an effort to feed themselves and their children, yet one of the recurring acts of the Portuguese army is to loot and burn fields from which the Mozambicans attempt to provide only their most basic necessity for survival.

Other goods are also being produced, both to directly meet the needs of Mozambicans and for export to obtain goods not produced in Mozambique. The following is a quote from an information booklet put out by Frelimo: "Handicrafts are being developed as well. It is here that the creative and inventive capacity of our people has manifested itself in an exciting manner. For example, with the metal of destroyed cars and undetonated bombs, our people make agricultural tools, domestic utensils, home-made guns, etc. The artistic ability of our people is also being encouraged. Thus co-operatives of sculptors are being organized to produce the world-famous Makonde carvings."

Frelimo has started an extensive educational and cultural program. In the liberated areas of the provinces where fighting is going on there are 160 primary schools, 16 of which are



Liberation Support Movement (LSM), Box 338, Richmond, B.C. If you would like to write directly to any of the zones listed, the LSM will supply you with addresses. Another address in Vancouver that can supply you with information regarding South Africa is the Southern Africa Action Coalition, #214-1811 West 16th Avenue, Vancouver. You can also phone 736-9515 between 9 A.M. and 5 P.M.

It is important to realize that for boycotts to be really effective they need to be carried out on a large scale. It's essential to dispense information and pressure the NDP government to stop the importing of South African and Portuguese wines. As well, boycotts need to be accompanied by positive action. As a co-operative wholesaler already doing some importing from foreign nations, Fed-Up is in a position to participate in the support of liberated zones in Mozambique.

This adds up to more supportive action and a more responsible position than that of a Canada as a nation. Because, even though Canada has come out publicly in condemnation of South African and Portuguese imperialism, Canada in fact is still giving sustaining economic support to the South African and Portuguese nations. Such Canadian corporations as Alcan, Falconbridge and Weston play an

pilot boarding schools. There are a boarding school, a secondary school and a Teacher Training Course. Adults are also being encouraged to learn to read and write. Under the Portuguese regime, illiteracy among the older people went unchecked, and even children were only scantly educated, if at all. The film had several shots of school situations. All the children were eager to learn, not because if they didn't go to school the truant officer would get them, but because they cared about their future and wanted control of it. The desire to learn was theirs, and not from the teacher's prodding.

★ ★ ★



Fretilmo is highly conscious of the importance of health to the African people. As Dr. Americo Boavida notes, "The Portuguese provided absolutely nothing for our people in the way of Medical Services." New clinics, therefore, have been established in zones covered by the war, and these are the areas that in the past had always been neglected by the Portuguese. In fact there were no public health centres, no medical staff, no health campaigns at the time when our war of national liberation began in September, 1964.

"The clinics established in the liberated zones are of various kinds, depending on the kind of diseases prevalent in the area, the equipment and personnel available. They can be a first aid post where first aid is administered to any emergency case and where medicines prescribed by other more important centres are distributed; or they can be regional hospitals, where a great number of diseases are treated, especially those which are contagious or those caused by parasites, where sutures and small surgical interventions can be made. One of these hospitals in Cabo Delgado treated 3,485 patients in a period of one year - from 1968-9. In this Province for example, apart from the Central Hospital, we have 11 district hospitals and 56 first aid centres with a medical staff of 315 people."

★ ★ ★

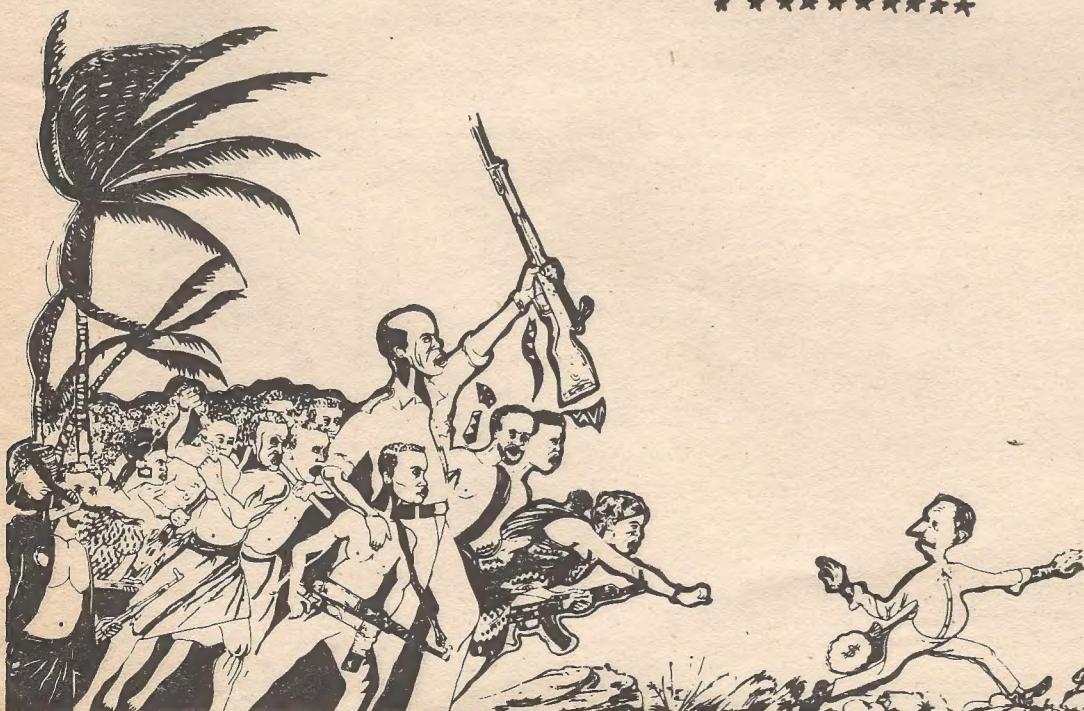
Candido Mondlane says "Our people in Cabo Delgado Province have obtained a very high level of political consciousness. We have consolidated our work of national construction - production, education health services, cottage industries and commerce. Take health - in this Province we have one central hospital, 11 district hospitals, 56 mobile first aid centers, 15 nursing cadres, 300 medical aides." Also "the technical level of medics is improving. After 3 months of training, particularly in first aid to those wounded in combat, the administrators of the country hospital "Guerra Mendes" in the liberated part of the South received their emergency kits. A total of 70 medics in various hospital units have taken this course."

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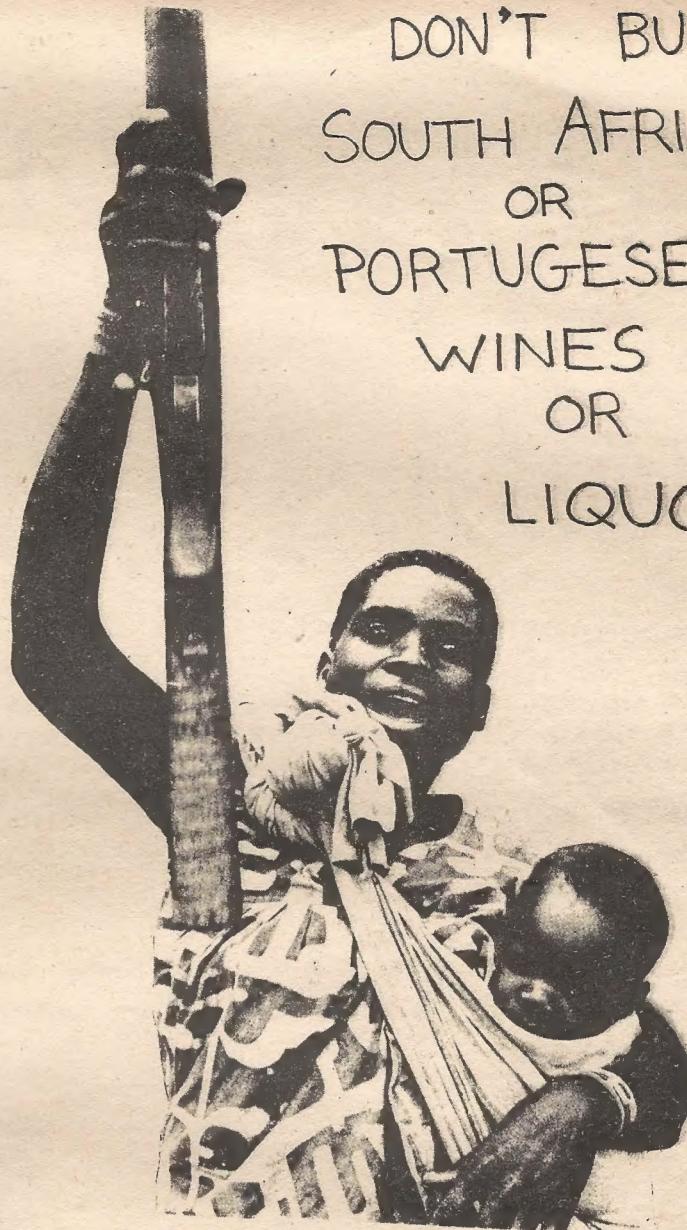
So Fretilmo has done a great deal to build a new nation. Aside from armed resistance, to Portuguese terrorism, they have already created alternatives in medicine, education, agriculture, commerce food and housing. All these areas were previously neglected by Portuguese colonialists, who saw the African people not as people needing the most basic requirements of survival, but as a cheap labour force to be exploited. To survive, the African people had to assert their human rights against the dehumanizing actions of the Portuguese. Simply to get the health care so badly needed, to educate their people so their situation would not remain the same forever, so they could become acquainted with their potential then only squandered by a foreign nation, to live in something better than squalid huts, to clothe themselves; in short, to eat, to survive, to live, the African people had to rise up against the Portuguese. And their fight to secure the most basic necessities of life has been at every turn fiercely resisted by the Portuguese. It is almost not as though the Portuguese resist the political aims of the African people, it is that they destroy the African people's

efforts to stay alive. It is one thing to conduct a war on political disagreements, it is another to burn the fields of a people who are trying to feed themselves. To destroy literature is one warring act, but to burn down hospitals which are the only hope for physical rehabilitation is inhuman. This is the structure of a colonial war. The Portuguese do not so much try to suppress the voice of the people as keep those people oppressed to the level of barest survival. This is also the structure of racism and forced assimilation: to the whites, their cultural heritage is buried in servitude. If the Mozambicans do not maintain a hand-to-mouth living, dependent entirely on Portuguese colonial structures, then the Portuguese want the Africans dead.

★ ★ ★ ★ ★ ★



DON'T BUY
SOUTH AFRICAN
OR
PORTUGUESE
WINES
OR
LIQUORS!



Therefore one does not need deep political convictions to oppose an imperialistic war. Purely human empathy can convince us that the African people need our full support. At the same time, I have tried to emphasize the parallel between any groups of people which try to create alternatives to a society which rigidly enforces its own structure. In B.C., for example, in the co-ops aren't we trying to do that? We're trying to show people that you don't have to throw up your hands in despair and buy what ever Safeway's puts on the shelf that week. We've created our own way of getting food. We're supporting the kind of people we want to. If we don't want to buy the products of a slightly camouflaged slave state, we don't have to. If we don't want to buy the lettuce that union people won't touch, we don't have to. And that's what it's all about. Sure, Canada's a privileged country, and ours isn't a choice between creating our own food alternatives and starving, but we don't have to sit back and let other people starve when we could support them in doing something that's not a lot different from what we're trying to do. And we don't have to be like the rest of Canada who gasps at what's happening in Africa and turns around and buys Portuguese wines, or invests in Alcan. We can do something more. Just as we've discovered that we're not forced to buy from Super-Valu we can discover that we don't have to support Portuguese murder either. And just as we're not only not going to Safeways three times a week, but creating co-ops, so we can condemn Portugal (economically - where it hurts) and support Mozambique. So, remember:

- 1) Your \$ help support oppression in Southern Africa and Mozambique.
- 2) The Southern African wine and liquor industries pay non-white farmworkers subsistence/starvation wages.
- 3) NDP policy proclaims its support for the principle of liberty and equality for all peoples.
- 4) This policy is inconsistent with an NDP government making profits from the sale of South African/Portuguese wines and liquors.

*****DON'T BUY SOUTH AFRICAN OR
PORTUGUESE WINES OR LIQUORS!*****

CANADIAN HISTORY (TURNED UPSIDE DOWN)



Why did she name it Canada?
Because that's what it was called!
Har! Har!

You can read all about that & more
in "SHE NAMED IT CANADA", and for
pennies★ (see below).

Fortunately, the CORRECTIVE Collective, a group of 8 women, more or less, has more imagination & a better sense of humour than old Queen Victoria. Their account of how Canada came to be — the struggles of the people not to be overwhelmed by the thefts & chicanery of their RULERS — is spritely & full of graphic detail.

You'll find out things you NEVER knew about Canadian history — for instance, did you EVER realize that while Ontario was being settled, this was going on?

Meanwhile, following the wily beaver and still (!) looking for the Northwest Passage, "EXPLORERS" "discovered" routes to the Pacific. Actually, how they did it, was already known the way

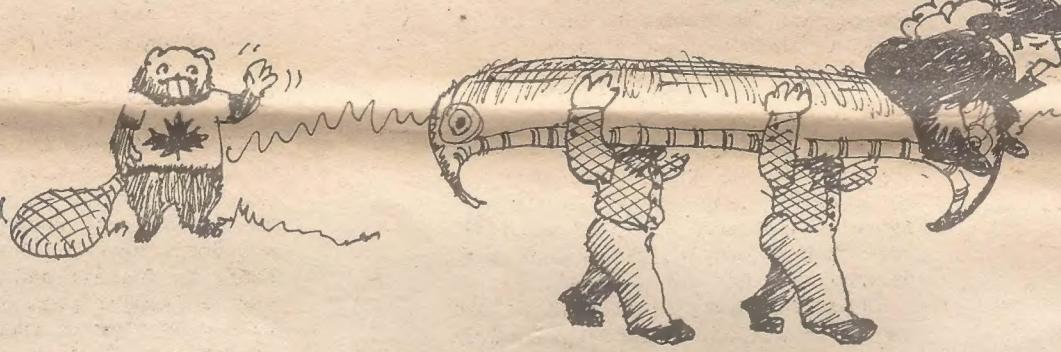
WE ARE
MORE
AMUSED



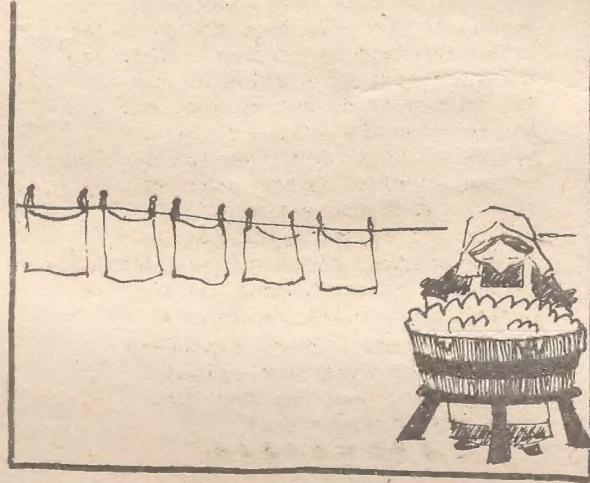
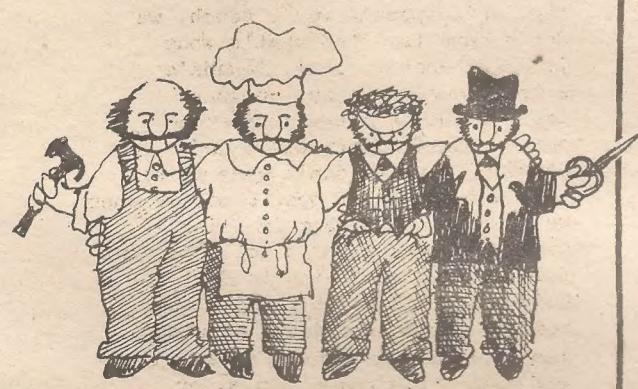
Endless numbers of labourers were employed ferrying "explorers" & H.B.C. bigwigs across the continent.

The trip from Vancouver Island to Montreal took 100 days of hard

paddling & plodding.



THERE ARE STORIES about workers, & women, & outside agitators too.....



... all kinds of people who don't usually get into the history books at all, even though they built the country.



Child-Rearing



making soap

Women At Work:

And now the CORRECTIVE Collective is working on a history of women in Canada — what they've done since they first came to this country — their hardships, their work, & their good times too.



Sweeping



gardening

★ "She Named It Canada" is available through Fed-Up & YOUR Local co-op for 60¢ plus buying charge.

★ "An Embroidered History of Women in Canada" will be available by Xmas.